

**LEADERSHIP DEVELOPMENT FOR THE CHURCH IN UKRAINE  
SECOND IN COMMAND: THE MISINTERPTERED MINISTRY  
OF THE EXECUTIVE PASTOR**

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## DEDICATION

This thesis project is dedicated to Rev. Vladimir Glukhovskyy, Honorary Bishop of Ukrainian Free Churches' Union of Evangelical Christians. First of all, he is my physical and spiritual father who helped me make Jesus my personal Savior through his dedicated faith in the Bible as the Living Word of God. Thank you, father, for showing me an example of sacrificial ministry to God by serving His church in Ukraine. I will never forget those trips when you took me to visit some remote churches or some elderly believers in order to have a time of prayer, reading of the Bible, and fellowship with them.

Thank you so much for encouraging me to study. You did not have that opportunity. The Second World War did not give you an opportunity to finish high school; the Communist regime did not give you an opportunity to study at all. Siberian camps became your school of faithfulness to God. Even during the Soviet time, you challenged me to study English while we were living behind the Iron Curtain. You are a great preacher, and I was so happy to be mentored by you. When freedom came, you blessed me to go and study abroad in order to grow even more in God and His Word. You wanted me to do whatever you could when you were my age. And what you desired for me is the same passion I have for my family: that out of it would come a third generation of ministers to be even more used by God for the glory of His Kingdom.

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## ABSTRACT

This evaluative research focuses on leadership development for the evangelical church in Ukraine. The fast growth of churches in this country has demonstrated the need for training senior and executive pastors. The highest degree program for pastoral training is at the baccalaureate level. There are currently no programs to prepare church administrators in Ukraine. Hence, the purpose of this thesis is to develop and test the beginning of a graduate program entitled “Masters of Church Administration.” Equipping executive pastors to be redemptive, principle-centered, administrative leaders in the areas of biblical stewardship and Christian management is a prayerful dream of the Ukrainian Evangelical Theological Seminary leadership team.

Systematic investigation to establish facts and collect information on the leadership of the church that was faithful to their calling during the time of Communism was done. It is important to consider how much the atheistic form of leadership influenced the church and if there are any areas of leadership development that are in need of change as a result. Several important observations are made to suggest that faith-based organizations have a great opportunity to be good stewards of God’s possessions regardless of a country’s economical situation or size of ministry.

May this work motivate Ukrainian pastors to build a good team of leaders for their church or for any other non-profit ministry! A dramatic change will occur when a spirit of co-partnership and co-accountability becomes a part of the Church as the Family of Christ.

## INTRODUCTION

### ***Christian Leadership Transformation in Post-Soviet Ukraine: Urgent Need for Redemptive Leadership Development***

Kiev<sup>1</sup> is an ancient capital and has a 1500 year-long history with deeply rooted traditions. The first theological academy there was founded in 1627 as part of the Kiev-



Pechersk monastery. The Slavic-Greek-Latin Academy was opened in 1687 in Moscow and in 1721 in Saint Petersburg. In 1922, however, all of these

theological institutions were closed. The only officially registered school, an extension school for spiritual and ministry training, was established in Moscow in 1968 from where several hundred Baptist and Pentecostal pastors graduated. From the early sixties to the late seventies, there were more than 50,000 prisoners – including both church leaders and new converts – in the USSR. Paul Voronaeff describes the situation:

The official Soviet government attitude is ‘if you believe in God, you are ignorant.’ If you tell someone about your faith in God, even one of your children, you can be jailed or sent to a mental institution and your children will be taken away from you.<sup>2</sup>

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<sup>1</sup> Kiev is the capital of Ukraine. The population of Ukraine in 2000 was approximately 50,000,000. It is considered to be Europe’s fifth most populous nation. The ethnic make-up of the population is as follows: Ukrainian (73%); Russian (22%); Jewish (1%); and Poles, Hungarians, Greeks, Romanians and others account for the remaining four percent. Religiously, only 3.2% of the population is Protestant. The Church was severely persecuted under Communism, but since freedom of religion in 1990, the percent of Christians has continually grown. To know more, visit <http://www.wtg-online.com/data/ukr/ukr.asp>.

<sup>2</sup> Paul’s father, Rev. Ivan Voronaeff, after spending 28 years in prison was brutally beaten to death.

Recent history has also had an impact. An explosion of the reactor at the Chernobyl power station on April 26, 1986 left no chance of survival for any of those who were fighting the fire in the first hours of the tragedy. The Chernobyl catastrophe devastated this picturesque area of Ukraine. Radiation polluted everything, and for hundreds of years into the future the water in this area will still be unusable. Similarly, for more than 70 years, atheism has been forced upon the people of Ukraine like polluted water from the Chernobyl zone. Communism and communistic policy have been polluting the spiritual atmosphere in the same way the radioactive chemicals polluted the environs in the town of Chernobyl. Everything has been dying under such conditions.

However, since the collapse of communism and end of the Soviet Union in 1991, the persecuted church has received full freedom. God has given the Ukrainian church an opportunity to build a new nation. At the same time, Ukraine is still lost between Russia and Belgium. Uncertainty is the biggest challenge for many people, because there is no social security for even children or the elderly. Political instability has become the major reason for emigration. As a result, the Ukrainian government and churches are losing people who could make a difference in the nation. More recently, Ukraine made worldwide headlines with the “Orange Revolution” during the 2004 presidential race which overturned the results of the election. Through this, both the citizens and the church were able to test the strength of Ukraine’s democracy by peaceful protests that resulted in revolutionary influence on the culture, politics, and even economics.

The present circumstances have made it clear that the church can no longer remain in isolation but ought to be impacting and engaging society. And yet, the three years since the revolution have shown that the church and society in general failed to utilize the political changes to bring about further cultural changes. No doubt, the first reason for this failure is the strong division among government officials who are more focused on personal agendas and are unwilling to stay united for the common good and to create a better future. However, this prognosis could be given of churches in Ukraine whose lack of unity is preventing the nation from becoming united as well.

The freedom of religion that came from the fall of communism resulted in a time of great opportunities for each denomination to open many doors for the preaching of the gospel. Whereas, before 1991, there were fewer than 40 registered churches in Kiev, today there are 509 churches (207 of which are evangelical). God has honored the suffering of Ukrainian pastors and Christian laymen as evidenced by the 15% increase of spiritual growth each year and the fact that the largest evangelical churches and denominations of Europe are in Ukraine. According to the Eurasian Accrediting Association, in Ukraine there are more than 30 seminaries with accredited programs, 4,834 students, 219 full time national faculty, and an average of 2,500 titles in their own language in each seminary library.<sup>3</sup> These statistics point to the increasing number of young churches and the need for seminaries to help Christian leaders mature properly. Within this context, I took part in a ministry that endeavored to help train some of these Christian leaders which later became what is now called the Ukrainian Evangelical Theological Seminary.

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<sup>3</sup> EAAA Executive Director's Report (December 2002), [www.e-aaa.org](http://www.e-aaa.org).

It was January 1992, and I had only six months to write a manual for the first ever “Ukraine Center for Christian Education” that was to open in August of the same year. Like it was only yesterday, I can still remember how afraid I was, while at the same time, my heart was full of peace. I knew God wanted me to write a manual and curriculum for pastors who were coming for the opportunity to study the Word of God as a group of Christian leaders for the first time in their lives. There had been no proposal from an investor or denomination that motivated me to do this work. Rather, I was spurred to action because there was no other program or training available to adequately meet the needs and answer the questions of the over fifty pastors eager to learn. At that time, no one ever dreamt our small one-month study program would later become the Ukrainian Evangelical Theological Seminary offering four-year degree programs and training pastors to lead and plant churches in order to fulfill the Great Commission of our Lord Jesus Christ.

If a seminary is to be successful in training its students and the next generation of the church, it must have a plan. Dr. Manfred W. Kohl advises, that “the board should request from the leadership of a theological school... a seven-step strategic plan which will:

1. Identify, clarify, and formulate the mission and purpose for the theological school;
2. Identify specific goals and objectives in fulfilling the mission and purpose;
3. Identify courses, programs, teachers, and mentors who can meet the goals and objectives;
4. Identify the resources necessary for implementation;
5. Analyze and compare resources needed to resources available;
6. Develop a series of one year plans of action, with budgets;

7. Plan and develop a system for periodic evaluation.”<sup>4</sup>

By following this plan and by performing evaluations of the needs of the churches in Ukraine, it has become evident that the level of education we are currently offering is still not enough if we are going to adequately equip pastors for the work of the ministry. A higher degree needs to be available for pastors in need of further training.

And so, with the same peace of God that led me to train those first fifty pastors, I am planning the development of a “Center for Leadership Studies” that will provide deacons and administrative pastors the opportunity to receive proper training so they can better use their God-given abilities in service to their churches and pastors. For more than a year, I have prayed and cried aloud in my spirit for those who are called to serve the Lord and have different ministry gifts than the typical pastor (Romans 12:1, 6-8) to be equipped with proper management training in a theological institution rather than a secular school of business. On numerous occasions, I have wrestled with the fact that a number of UETS graduates have had a passion to work in the church, and yet, since they did not sense a call to preach, they had to find a secular job or do additional training somewhere else. For months, I have prayed and worked on this project with the hopes of one day seeing a mature generation of talented, young Ukrainians able to receive a professional degree in Christian administration in the same way pastors can receive degrees in leadership and pastoral ministry.

Equipping executive pastors to be redemptive, principle-centered, administrative leaders in the areas of biblical stewardship and Christian management is a prayerful

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<sup>4</sup> Manfred Waldemar Kohl, “Theological Education: What Needs to be Changed,” Educating for Tomorrow: Theological Leadership for the Asian Context (Bangalore, India: SAIACS Press/Overseas Council International, 2002), 37.

dream of the UETS leadership team. Theological institutions like ours have an opportunity to train the first generation of administrative leaders for the church in Ukraine and beyond. More than just an associate pastor, the vital and distinct role of executive pastors involves the managing of resources and mentoring staff to effectively minister together with their congregation, denomination, or network of local churches that are under the guidance and visionary leadership of a senior pastor. While working alongside the senior pastor the executive pastor can provide solutions to leadership challenges and serve as a peacemaking agent during conflicts within the church.

American seminaries and seminaries in other countries are readily addressing the need to train executive pastors. GCTS and other seminaries are doing their best to train executive pastors after the aftermath of the financial scandals of certain televangelists and mega-churches. When a crisis hits a ministry, its leadership must act with integrity if it is to maintain the trust of its church members. With the many issues church leaders face today, “definition of reality” might be a good motto for leadership training program development. It is impossible to reduce leadership to a simple formula, as effective management involves a number of essential qualities. UETS and other seminaries in Ukraine need help in training executive pastors as servant leaders of their own people, and a Masters of Church Administration could best fit the cultural context of churches in Ukraine. An MCA program is needed in order to achieve the following:

1. To provide a training facility for administrative pastors that equip leaders with sound theology rooted deeply in the pages of Scripture.
2. To provide cross-cultural and cross-denominational evangelical teaching with a strong emphasis on the unity of the body of Christ by cultivating churches that embrace diversity.

3. To create a system that would help each generation have the opportunity to teach and learn from another generation of leaders in order to keep the focus of evangelism and discipleship on spiritual reproduction.<sup>5</sup>
4. To provide life span<sup>6</sup> and leadership-focused education for pastors who are senior leaders and administrative pastors who are godly managers of God's given resources.
5. To mentor moral development both in theory and practice with a focus on the problem of corruption in society and the additional problems leaders will face (e.g. – savings, retirement plan, credit card balance, etc.).<sup>7</sup>
6. To see the development of the faith of leaders and managers of faith-based organizations, remembering that “the authenticity and integrity of our faith relationship must always remain pure, undefiled, and based upon sound doctrine and biblical imperatives.”<sup>8</sup>
7. To build a proper team of leaders for effective church ministry in the 21<sup>st</sup> century who seek to fulfill the Great Commission and wisely manage people, resources, and ministries toward the same goal as underlined in the Lord's prayer: “Your kingdom come, your will be done.”

The MCA program could provide solutions to leadership challenges in the church by helping students study the biblical model of power structure, godly character development, and organizational growth. A graduate training program for executive pastors will equip church leadership teams to be strong in biblical stewardship and Christian management in all areas of life and ministry.

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<sup>5</sup> Dawson Trotman, founder of the Navigators, developed the follow-up programs for the Billy Graham EA, noted, that a person was considered spiritually mature when he or she could spiritually reproduce [Dawson Trotman, Born to Reproduce (Colorado Springs: NavPress, 1993)].

<sup>6</sup> This point has to do with overall ministry of the seminary, because we are training those, who are going through the process of identity development as well as those, who already in a full time or part time ministry.

<sup>7</sup> According to several recent money magazines, the average American household has a outstanding credit card balance of over \$8,000. Ukraine is still to face those type of challenges because of poverty of majority of people.

<sup>8</sup> Michael J. Anthony, Introducing Christian Education (Grand Rapids: Baker Book, 2001), 89.



## CHAPTER ONE

### ***The Problem and Its Setting: The Need to Train Executive Pastors for the Church in Ukraine***

Thousands of local churches, para-church organizations, and faith-based ministries in Ukraine, former Soviet Union, and countries of Central and Western Europe are in urgent need of academically trained and spiritually equipped administrative leaders. As a young, democratic nation, Ukraine has been going through a time of formation in every aspect of its existence since being freed from communistic control in 1991. Thankfully, because of God's mercy, this transformational season has not been marked by revolution or war, and even the "Orange Revolution" during the presidential campaign of 2004 was a peaceful protest.

During this time of growth and change, it is the responsibility of the church in Ukraine to be a leading example of proper stewardship based on godly leadership and management. Rapid church growth and active church planting activities have created a need to train not only ministers for preaching and teaching roles in the church but for executive and administrative work as well. With an emphasis on traditional roles in the family and authority, Ukraine's Russian Orthodox tradition and seventy years of communism formed a very strong cultural environment for leadership development. However, these traditional views of authority and even the biblical interpretation of power structure have been greatly questioned since the introduction of democracy and free market, as people have been granted more personal freedom and less rigid oversight by the government.

## **1.1 Political and Church Dimensions of the Problem**

Because of political and economical challenges, a generation gap, and religious and denominational changes, training godly leaders is the most important task for churches in Ukraine. A brief glance at the global political issues and local church challenges will be helpful in understanding the need for more leadership training. A model or structure for government is just as important in ministry as it is in politics. Even more important is learning to understand how democratic, authoritarian, or theocratic that model of government is.

The twenty-first century began with a leadership crisis on a worldwide scale. Corruption and leadership conflict destroyed a number of big businesses, and power struggles changed the political map of the world. Countries like the USA, Russia, and China are vying for global power, and the same is true on a smaller scale in Europe where the European Union has yet to develop its constitution, because the world is not sure what kind of leadership should dominate. Elsewhere, some countries of the former Soviet Union have even resorted back to dictatorial forms of leadership.<sup>9</sup> And while the powers of the world are beginning to realize that some type of cooperation is needed to adequately address global challenges such as terrorism, AIDS, fair trade, or corporate responsibility, it is hard to see any country laying down its identity or personal interests to serve the common good.

Many of these political changes have had a direct affect on leadership in local churches in Ukraine and its surrounding countries. Throughout the last century, the USSR was isolated from the rest of world. As a result, the church went underground

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<sup>9</sup> Byelorussia and Russia are losing democracy very rapidly. Countries like Kyrgyzstan, Kazakhstan, and recently even Uzbekistan, have dominant leaders with very little freedom of religion.

and was even more isolated. Every aspect of church life and activities were done in a very primitive and secretive way. Then, the fall of the Berlin Wall and collapse of atheistic ideology provided an incredible amount of freedom for the gospel to be preached, people to be saved, and churches to be planted. The fast growth of churches at this time revealed the need for training new pastors and church leaders. Together, with the help of international ministries, many Bible schools and seminaries were established to train pastors as church planters. However, while many churches were planted, most of the church administrative duties and management of finances was done in a haphazard manner. Thus, though much time and energy was invested in these newly developed churches, they could not offer lasting results because of the poor management of resources.

## **1.2 Cultural and Social Dimensions of the Problem**

Slavic culture is very rich in tradition. Going back to at least the ninth century, the territory of present-day Ukraine was a center of medieval East Slavic civilization that formed the state of Kiev Russ. The Golden Age of Kiev Russ was when Kiev was ruled by Volodymyr (980–1015) who embraced Byzantine Christianity. According to *Operation World*,<sup>10</sup> the Slavic people's group is the largest in Europe. The population of Europe was 729,802,252 in the year 2000, and 31.6% of the population is Slavic. They make up a majority in 12 of 52 countries of Europe (Russia and Cyprus included). Of these approximately 240 million people, only 9.24% are Protestant and only 2.4% are

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<sup>10</sup> Patrick Johnstone and Jason Mandryk, Operation World: 21<sup>st</sup> Century Edition (Waynesboro, GA: Paternoster and International Research Office WEC International, 2001), 51.

evangelical.<sup>11</sup> God performed a great miracle, which we saw with our own eyes: the collapse of communism and the opening of doors for the preaching of the gospel throughout the Slavic nations. God is trying to say something to Slavic churches: There are “major peoples in Europe with a Christian tradition but very few evangelicals. To name a few: Lithuanian, Serbian, Montenegrin, Macedonian, Greek, Basque, Belarusian, Russian, etc... [There are] many [unreached] ethnic minorities of the Russian Federation – in the Caucasus, Siberia, the Urals and the Arctic.”<sup>12</sup> Further study of Slavic history would reveal even more evidences of unique opportunities Ukraine has had in order to form a leadership model based on its cultural roots and a passion to meet the social and spiritual needs of Slavic people.

The influence of other religions has also challenged Christian cultural and moral standards in Ukraine for ages. Much of animism and pagan festivals like “Kupala” were mixed with Christian tradition.<sup>13</sup> Russian influence, which has some Islamic flavor, is particularly strong in the industrialized east of the country, where the Orthodox religion is predominant, as well as in Crimea, an autonomous republic on the Black Sea which was part of Russia until 1954. Crimea is also the homeland of the Crimean Tatars whom Stalin accused of collaborating with the Nazis and deported to Central Asia in 1944. Over 250,000 have returned since the late 1980s.

John Donohue from Georgetown University states, “People have a tendency to hem God in with what they consider ‘their own’ values whether they be Christian or

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<sup>11</sup> According to the Religious-Information Service of Ukraine (<http://www.risu.org.ua>), the Orthodox Church has the highest number of ordained priests with approximately 11,000. Baptists are second (around 3,500), and Pentecostals are third (around 2,500). In numbers of students in the seminaries of the respective denominations, Baptists are first (around 5000), the Orthodox Church is second (around 4000), and the Catholic Church is third (around 2,500).

<sup>12</sup> Johnstone and Mandryk, *Operation World*, 55.

<sup>13</sup> Kupala was a Polish goddess of herbs and sex celebrated at Summer solstice that was turned into a feast day celebrating John the Baptist.

Jewish or Islamic, or even American. Most of them, of course, are human.”<sup>14</sup> In his conclusion, he quotes a perspective reflecting on 9/11 by anthropologist Veena Das:

[I question] the purity of the concepts that are put into play when claims are made on behalf of tradition, religious autonomy, modernity, or human rights. The translation of these concepts is not a matter of something external to culture but something internal to it. It is when a particular vision both refuses pluralism as internal to its culture and claims finality for itself in some *avatar* of an end of history that a struggle for cultural rights and necessity to protect ‘our way of life’ turns violence and oppression.<sup>15</sup>

It is important to note, then, that family cultures, national traditions, and personal lifestyles all uniquely influence the development of leadership or executive teams. These cultural preferences create various challenges in any setting. For example, female leadership is an internal matter which may compel male leaders to turn to violence and demand their “right to rule” due to the cultural view of male and female roles. And racism and anti-Semitism is evident in every nation, and the church has failed to clearly define them. The new, post-Soviet church also includes a tradition of diverse liturgy, unique programs, and culturally-defined leadership models. Ukrainians will only change the popular mindset in the areas of church life and church governance by addressing these kinds of differences and challenges.

### **1.3 A Scriptural Portrayal of the Problem**

The Bible is *the* leadership book. The Lordship of God is clearly manifested during the whole history of mankind and the leadership role of Jesus Christ shares some

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<sup>14</sup> John Donohue SJ, *Mistranslation of God: Fundamentalism in the Twenty-First Century*, “Islam and Christian-Muslim Relations,” Vol. 15, No. 4, 427-442, October 2004, 440.

<sup>15</sup> *Ibid.*, 440.

of the challenges of hardship in a road of leading leaders. John 12 starts with a description of the lives of people, some of whom were godly while some were evil, describing corruption in Jesus' leadership team. Judas Iscariot wanted to sell the perfume not because he cared for the poor, but because he was a thief (12:6).

The rest of the story in John 12 reveals that even those who thought they were the closest to God could choose not to hear the Lord by choosing to be blind and harden their own hearts against His Word. They learned this behavior from their leaders! "But because of the Pharisees they would not confess their faith for fear they would be put out of the synagogue; for they loved praise from men more than praise from God" (12:42-43). How often today pastors, teachers, and missionaries have to "bring sorrow to God's Holy Spirit by the way they live" (Ephesians 4:30) in order to be a part of an organization. Do any of us want to be unpopular by telling what God has done for us, or do we prefer to be part of a system that does not encourage us to believe in God and trust Him every day of our lives?

In John 12:44-48, Jesus cried out:

When a man believes in me, he does not believe in me only, but in the one who sent me... As for the person who hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it. There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day.

Jesus' message is clear: We will be judged not by Jesus Himself, but by His Word, which He left for us. It is our responsibility to obey it. We know that "without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him" (Hebrew 11:6). Just like

Jesus had leadership development problems among his disciples, so too do we today. It is God who ordains leadership. Jesus made it clear that “all authority in heaven and on earth has been given to [him],”<sup>16</sup> and the power structure in the kingdom of God is under His headship.

With this context in mind, the following research seeks to find and suggest possible solutions to the need of executive leadership development in Ukraine by considering a graduate program to train pastors for administrative ministry in order to be able to face the principal challenges of today’s churches from a biblical perspective.

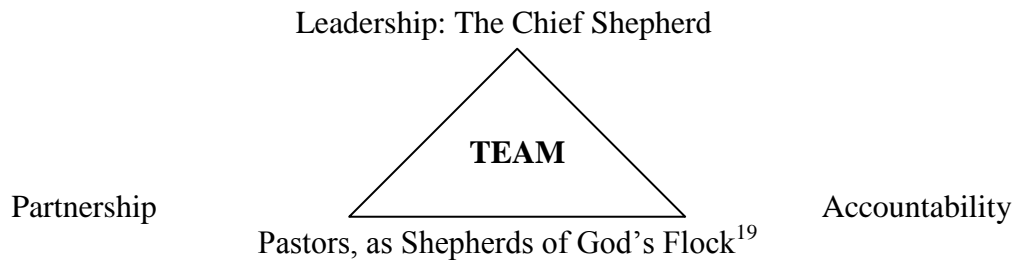
God’s people have the privilege of joyfully ministering in His presence (Luke 22:27-30). Without God’s authority, and particularly the rule of Jesus Christ, their leadership recognition will be self-determined (Colossians 1:13). Those, who submit to the power of the Lord (1 Peter 2:9), will be a part of His team here on earth as in Heaven (Matthew 25:34-36).

Successful leadership in the Ukrainian church is to be achieved by dealing with the problem of right leadership with a servanthood model as well as proper leadership motives. Lifelong learning requires one to develop the character quality of excellence if he or she is to finish strong. The Word of God is the foundation for a lifetime of ministry. Romans 12:1-2 reminds dedicated leaders to make sure that even their body is a living and sanctified sacrifice unto the Lord. And David’s prayer in Psalm 25 is a longing for full dependence on God in order to stay away from preconceived personal goals and objectives (v.9). Full obedience is revealed when a disciple of Jesus is willing

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<sup>16</sup> Mathew 28:18.

to be used anywhere and in any position (John 7:17).<sup>17</sup> Based on those assumptions, the researcher would like to suggest developing a leadership team that believes in a triangle<sup>18</sup> approach in areas of leadership, partnership, and accountability:



It all starts with God, the Lord Jesus Christ, as the Head of the Church. He is the Chief Shepherd, and when pastors allow formational transformation of biblical leadership principles for ministry to be their experience, they open themselves to the present working of Jesus' authority in their lives. As Solomon needed wisdom and knowledge (2 Chronicles 1:8-10), senior and executive pastors need to have a spirit and understanding of partnership and accountability in order to build God's Kingdom.

#### 1.4 A Proposed Solution of the Problem

A combination of competency plus principles plus character is needed to provide a transformational leadership that challenges our mind, spirit, and soul. The three of them are good separately, but just like water, sugar, and flower make good bread when mixed, these qualities are even better when combined.

<sup>17</sup> "One thing I ask of the Lord, this is what I seek: that I may dwell in the house of the Lord all the days of my life" (Psalm 27:4).

<sup>18</sup> The triangle model can be easily used to evaluate and understand the Trinitarian nature of One God, the model for the family (God – Husband – Wife), and church governance (God – Senior Pastor – Executive Pastor). The triangle is also a helpful tool in finance management (Received from God – spent- invested).

<sup>19</sup> In 1 Peter 5:1-10, the Apostle calls himself a "fellow elder" among shepherds. By placing Jesus as the Chief Shepherd, co-shepherds know that He will hold them accountable for how well they fulfill their leadership responsibilities.



In the story *Alice in Wonderland*, when Alice did not know which way she should go, the Cheshire Cat asked her, “Where are you going?” Alice replied, “I do not know.” “Then it doesn’t matter which way you go,” responded the Cat. The story reminds us that without clear direction our leadership doesn’t matter. If we do not provide solutions to the problems the future leaders of the church will face, then we will not provide them the direction needed to succeed. The kind of leaders that are leading our churches in the next generation matters. That’s why it matters what kinds of graduates are leaving seminaries to lead those churches. Some church leaders believe they are successful because they have several hundred people on Sunday morning. Other pastors do not believe they are effective unless they have several thousand church members. The question, then, is: What could make the church of tomorrow not just successful in the short-term (having large numbers) but also effective in the long-term (making disciples)? I believe only effective servant leadership has the capacity to be used by God for the redemptive work of Jesus among people, because only servant leadership can build a ministry properly focused on leadership character and skills.

For example, Jesus’ disciples were transformed even in their understanding of basic spiritual needs such as prayer. Early on in Jesus’ ministry, they asked to be taught to pray, and in the garden of Gethsemane they had to change their attitude toward prayer. As a result, the transformation in this area by these experiences led to a personal prayer life that was greatly used by God: “After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly” (Acts 4:31).

While the situation for the church around the world differs, and this postmodern world is destined for constant change, the fundamental principles of the Christian life should never change. For this reason, we need the wisdom of the previous generation to combine with the zeal of the new generation to form one mutual force against the enemy of the Church. For instance, if the older generation of Ukrainian leaders taught the younger how to pray, then the next generation would be better equipped to use mass media to reach people. Or if the older generation passed on the wisdom from living a life of faith amidst persecution, the younger leaders would better know how to protect themselves from temptation and sin. Truly, the ultimate sign of effective leadership development is what happens when the older generation is gone. No generation of church leaders can be proud of their accomplishments if they do not adequately pass on the torch to the next generation so that the church continues to be effective.

A Master of Divinity for Senior Pastors is a program absolutely needed for further development of national church leadership. The MDiv could be for those who are already in part-time or full-time pastoral ministry. The importance of a master's program for teaching pastors should be considered, but I would like to suggest a master's program for executive pastors. Amidst the social and cultural problems of today, training leaders in the areas of stewardship and management is extremely important.

The importance of stewardship in leadership should not go unnoticed, as it is one of many biblical truths clearly taught throughout the Old Testament (from the Garden of Eden to the formation of the nation of Israel) as well as the New Testament (from the ministry of Jesus to the dynamics of the Church). God has made it very clear

that people are stewards of *His* property, be it land, animals, or finances (Genesis 1:29-30; 2:15; Psalm 50:10-11).

Certainly, managers have to control resources and expenditures in any type of household, but they are ultimately responsible before God for the successful accomplishment of any project in which they have executive responsibilities. When fundamental education becomes an integral part of the church-based training system, professional training for those involved in full-time or part-time leadership ministry in church or parachurch organizations will be far more vital and strategic. Today, Ukrainian seminaries are still trying to provide both basic and specialized education, and the BA degree program is already training both the new generation and the more mature generation of church leaders in certain areas of ministry like teaching, preaching, pastoral skills, mission, and counseling. But more emphasis needs to be placed on building up leadership teams for the various church ministries in order to have a significant influence on the community (to meet both social and ethical challenges) and to train church leaders not just on a college level but on a seminary level as well.

Leadership development in Ukrainian churches, with an emphasis on senior and executive pastoral ministry could bring dramatic cultural, social, and even political changes with the hope of bringing a biblical solution to the problem of poor stewardship through the appointment of godly leaders on all levels of management. In order to do this, however, a theological framework for executive leadership training is necessary.

## CHAPTER TWO

### ***Theological Framework: Theocratic Leadership and Structural Development***

Understanding biblical principles of management is impossible without exposition and discussion of leadership in the Old Testament and New Testament. Major historical events help to organize a certain frame of theoretical spiritual leadership development as well as an organized system and structure with its unique style of management. There is only one God, described in the Bible as a Trinitarian leader. He is the Master of the Universe. At the same time, there are in the world of mankind and the angelic world two powers - holy and evil, with two leaders, Jesus and Satan. Satan,<sup>20</sup> because of his evil nature, cannot submit to the theocratic leadership of God because of his longing for dominion and power. Jesus, as Prophet, Priest, and King, became the head of the Church and gave people an opportunity to become members of His Body. Because of His redemptive victory,<sup>21</sup> the God of Israel became the Father to His people from all nations and through all generations. He is in control of all and, even during this time of spiritual warfare, His church is victorious!

#### **2.1 The Theocratic Leadership of God**

According to Erickson,<sup>22</sup> authority has both objective and subjective components. Authority is “the right to command belief and/or action.”<sup>23</sup> The Bible is the source of authority for both spiritual and administrative leadership. From every

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<sup>20</sup> “...ancient serpent called the devil, or Satan, who leads the whole world astray...” (Revelation 12:9).

<sup>21</sup> “For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves in whom we have redemption, the forgiveness of sins” (Colossians 1:14).

<sup>22</sup> Millard J. Erickson, Christian Theology (Grand Rapids: Baker Book House, 1985), 251.

<sup>23</sup> Ibid., 242.

orthodox perspective, the Bible is the Word of God. “Illumination as to the meaning and truth of the Bible is simply a special instance of God’s activity in the general process of man’s acquisition of knowledge.”<sup>24</sup> We learn about His leadership role from His writings and His creation.

## **2.2 God the Father, Creator of All**

Nature needs God to produce a proper climate and environment for human beings. Obedience to God’s order and advice is absolutely needed for people to be able to live a happy life. Lack of proper leadership, which does not come from the Father, results in people who are orphans. The above statements testify to the objective need and the clear presence of God in the Universe as well as in the life of any individual. Subjectively, He can be called a “one God” leader, but as God the Father, He has revealed a different leadership model – a model that reflects unity within diversity. In order to be called a father, someone has to have a family. God the Father is the creator of the family, because he said, “It is not good for the man to be alone” (Genesis 2:18). So, He made a helper suitable for Adam. The first family was the reflection of God’s image and his unity. The love of the Father is truly able to unite all family members, because a quality relationship with God is the way to develop a proper relationship with others.

As Creator, God could be authoritarian as well as authoritative. But He does not force His authority upon us. From the beginning, He allowed His power to be challenged by angels, and cosmic rebellion took place. Evil became the most perplexing problem for all creation. Adam and Eve, the first people, were also the first to yield to

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<sup>24</sup> Augustine *De libero arbitrio* 2.34.

evil and disobey God. The fall of man brought a curse on all people. Before that, the first couple was a perfect team, working in a perfect environment serving the perfect God. Although He was challenged by the rebellion of his people, he still gave a “rainbow” promise to all people in the covenant established with Noah (Genesis 9:11). The Abrahamic covenant (Genesis 12, 15, 17) was another page in God’s plan of redemption, pointing forward to the Mosaic and Davidic covenants in preparation for a New Covenant to be introduced through the Servant Leader, the Lord Jesus Christ.

### **2.3 God the Son, Savior of All**

The leadership role of Jesus is clearly marked in God’s eternal plan. As a divine plan, it does not need to be in chronological order, but God is a God of order and only “when the time had fully come, God sent His Son” (Galatians 4:4). Since the beginning of time, “the Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word” (Hebrews 1:3). He is God, and His power and authority are reflected in his leadership ministry. As Son of Man, He began to establish His kingdom on earth, even though His kingdom is not of this world (John 18:36). As Son of God, He was obedient to His Father even to the point of death. The Father did not force the Son in any way, and Jesus’ life clearly shows us a way to act freely while fulfilling God’s will in God’s way. This unity is a challenge to any form of leadership – a problem of balance between the power to act and the freedom to obey or disobey.

Even though it is possible to become selfish in a team environment, most effective leaders are servants. Jesus is the perfect fulfillment of Old Testament prophecy (Isaiah 52:13 – 53:12). He served those He led and He died for the ungodly (Romans

5:6-8). In ancient religion and in the contemporary mindset, this is not normal, because it is not natural for someone to invest his into someone else's well-being. Contemporary parenthood is challenged by the pain of giving birth and the time-consuming task of raising children. According to God, to be a mother involves being a "wife of a noble character" (Proverbs 31), and to be a father means to "direct children and the household" for "even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mark 10:45).

When God established His laws for His people, it was done "on the evidence of two witnesses" (Deuteronomy 17:6), and discipline was never to be handed out on the evidence of one (1 Timothy 5:19). Jesus knew the power of joint effort on the part of godly people: God's unifying power could help one to chase a thousand and two to put ten thousand to flight. Jesus did not choose just one apostle but many. He not only sent out his disciples two by two, but regularly took three of them or all twelve to pray with Him and be taught by Him. Peter was not the only one to exercise apostolic authority in the early church, and he himself taught elders not to lord it over those entrusted to them (1 Peter 5:3-6). Paul and Barnabas appointed a plurality of elders in churches they planted (Acts 14:23). James teaches that if someone is sick several leaders should be invited to pray for the sick person. "Two are better than one" only when "they have made an agreement."<sup>25</sup> Matthew 18:19-20 is a great statement of Jesus telling about the spiritual authority behind two godly men: "If two of you agree on earth about anything that they may ask, it shall be done for them by my Father who is in heaven. For where two or three have gathered together in My name, there am I in their midst."

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<sup>25</sup> Ecclesiastes 4:9 and Amos 3:3.

Being a God of action, Jesus also built a team of people in order to continue to preach and build His kingdom. John the Baptist, who preached and baptized (Mark 1:4-11), shared the messianic expectations about Jesus: “a prophet like Moses,” “a Davidic king of Israel,” “a priestly messiah of Aaron.”<sup>26</sup> This three-fold image is provided as a model or a pattern for so many areas of life throughout the Scriptures, beginning with the Torah, the Prophets, and the Writings and finishing with the close group of leaders in Jesus’ team – Peter, John, and James. Jesus did not avoid social, economic and political areas of life. His desire was to bring *shalom* to personal aspects of life as well as to the corporate or communal life of people. The Father would not have been able to fulfill His plan of action without his Son. Jesus made it clear how much He is a part of the earthly team as well as of the heavenly team, with the Father and the third partner, the Holy Spirit.

## **2.4 God the Holy Spirit, Counselor of All**

The role of the Holy Spirit made it possible for the theocratic and Trinitarian leadership of God to be identified. God the Father created the family because He is love and love cannot live in isolation. God the Son has brought grace into the family and helped it to become a team of the highest importance. The family relationship is able to grow in friendship, and God’s family is united by the beautiful words of the hymn “What a Friend We Have in Jesus.” But God’s family cannot have life and fellowship without the third powerful partner, the Holy Spirit.

The work of the Holy Spirit has always been of special interest to people – and to Christians in particular – because it is not easy to identify Him within the Old

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<sup>26</sup> Joseph A. Fitzmyer, “The Dead Sea Scrolls” in Harper’s Bible Dictionary, ed. Paul Achtemeier, (San Francisco: Harper & Row, 1985), 982-988.



Testament. His leadership role and his team participation is even more open to question. “The Spirit of God” is mostly used as a term and “most of the Old Testament references to the Third Person of the Trinity consist of the two nouns *Spirit* and *God*.”<sup>27</sup> The New Testament, however, makes many references to the Old Testament work of the Holy Spirit:

#	Topic	Old Testament	New Testament
1	Continued work in natural creation	Genesis 1:2 Job 26:13 Isaiah 32:15	Hebrews 11:3 2 Corinthians 4:6
2	Continued work in supernatural creation	Joel 2:28-29 Isaiah 11:2-5 Isaiah 44:3-5	Acts 1:8 Acts 2 Mark 13:24-25
3	Continued work in proclaiming the Word of God	Ezekiel 2:2 Numbers 24:2 1 Sam. 10:6-10	2 Peter 1:21 Acts 1:16; 4:25
4	Continued work in “conveying certain necessary skills for various tasks” <sup>28</sup>	Exodus 31:3-5 Zechariah 4:6	1 Thess. 4:7-8 Romans 12:1,6-8
5	Continued work in administration	Genesis 41:38 Numbers 11:25 Deuteronomy 34:9	Acts 2:17 Hebrews 11:33
6	Continued work in national leadership	Judges 6:34 Judges 14:19 1 Samuel 10:10; 16:13	1 Corinthians 14:1 2 Cor. 6:14-16
7	Continued work in spiritual life	Psalms 143:10 Psalms 51:11 Isaiah 63:10	Galatians 4:6-7 Ephesians 4:30 Acts 7:51
“All Scripture is God-breathed... so that the man of God may be thoroughly equipped for every good work” (2 Timothy 3:16).			

The Holy Spirit teaches believers to be a part of the structure without being burdened by a lack of freedom. The same Spirit gives gifts as He determines (1 Corinthians 12:11). For sure, spiritual power is stronger and more effective than

<sup>27</sup> Erickson, *Christian Theology*, 866.

<sup>28</sup> Leon Wood, *The Holy Spirit in the Old Testament* (Grand Rapids: Zondervan, 1976), 42.

physical power because spiritual gifts, given by the Holy Spirit to His Church, are gifts for ruling, managing, and serving. In his message on the day of Pentecost, Peter made it clear that “God has raised this Jesus to life... Exalted to the right hand of God, he has received from the Father the promised Holy Spirit...” (Acts 2:32). Before that event, Jesus Himself said to the disciples, “But you will receive power when the Holy Spirit comes on you” (Acts 1:8). Jesus did not promise His disciples authority or influence, but His power. He taught them for three years how to lead the church.

The Christian life begins with the work of the Holy Spirit. No conversion or continuation of life in Christ is possible without the Counselor (John 16:8-11). The life of a believer is so rich in love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control because these nine qualities are the fruit of the Spirit (Galatians 5:22-23). The Church is also rich in gifted leaders because of the gifts of the Spirit.<sup>29</sup> No one person has all the gifts because God wants his people to have the same need of each other as they have of His Holy Spirit. A leader who lacks self-discipline could not have followers or be responsible for any activities in God’s church. Leadership qualifications have to be according to the standards.<sup>30</sup> Even leaders must practice good deeds; they are qualified because they possess a passion for spiritual growth and for, as exemplified by Peter (Acts 10), seeing the gift of the Holy Spirit poured out not only on Jews but on Gentiles as well.

## **2.5 Structural Development in the New Testament Era**

The government of Christ’s church must begin with the Lord Himself because He is God and Lord of all things. Christ-centered leadership, Christ-centered worship,

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<sup>29</sup> Romans 12:6-8; 1 Corinthians 12:4-11; Ephesians 4:11; 1 Peter 4:11.

<sup>30</sup> 1 Peter 2:1-2.

and Christ-centered administration, is the answer for any church structure. It is also a fact that “the ministry is not called to fit the church’s structure; the structure exists to further effective ministry.”<sup>31</sup>

Jesus trained His disciples in the context of real life. They watched Him while He was teaching the multitudes, ministering to the needs of hundreds, and taking time to talk to one person. This sounds like a good description of the church. That is where the church and the seminary meet again. Without local churches, students are not able to see biblical principles working out on a daily basis. Without the seminary, churches would not be able to find the best blend of formal, non-formal, and informal training for their pastors, deacons, and church workers. “Do not pray for easy lives; pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle.”<sup>32</sup> Miracle and sacrifice (hard work) walk together.

#### 2.5.1 The Ministry of Pastor in the Church

Many questions arise because of the plurality of titles and offices in the New Testament church, which at the same time, allows for flexibility in church government. An elder of the church is still a spiritual leader and he can be called overseer, bishop, or pastor. According to many Bible dictionaries and *Strong’s* concordance, a pastor is the head minister or priest of a Christian church. The word *pastor* comes from the Greek word *poimen*, meaning “shepherd,” as used in Ephesians 4:11: “And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.”

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<sup>31</sup> George Barna, *User Friendly Churches* (Ventura, CA: Regak, 1991), 137.

<sup>32</sup> Samuel Zwemer, “The Glory of the Impossible,” *Perspectives on the World Christian Movement*, eds. Ralph Winter and Steven Hawthorne, (Carlisle, UK: Paternoster Publishing, 1999), 315.

From a New Testament perspective, these five “gifts” to a local church are designed to help and support all congregants on the road of life. Therefore, in a modern context, the term is often used to denote one who gives spiritual guidance and counsel, as opposed to the leader of a worship service. Many Protestant churches use *pastor* as a title or as a job designation (Senior Pastor, Pastor of Worship, Children’s Pastor), meaning the church leader in charge of those departments. This usage is particularly common among denominations that believe in the priesthood of all believers.

Around 400 A.D., the famous North African bishop, Augustine, described a pastor’s job:

Disturbers are to be rebuked, the low-spirited to be encouraged, the infirm to be supported, objectors confuted, the treacherous guarded against, the unskilled taught, the lazy aroused, contentious restrained, the haughty repressed, litigants pacified, the poor relieved, the oppressed liberated, the good approved, the evil borne with, and all are to be loved.<sup>33</sup>

And the Modern Catholic Dictionary gives the following description of pastors:

This term denotes a priest who has the cure of souls (*cura animarum*), that is, who is bound in virtue of his office to promote the spiritual welfare of the faithful by preaching, administering the sacraments, and exercising certain powers of external government, e.g., the right of supervision, giving precepts, imposing light corrections -- powers rather paternal in their nature, and differing from those of a bishop, which are legislative, judicial, and coactive.<sup>34</sup>

How much authority should be given to the pastor as executive leader in a local church? Apostles could not have more power than was given to them by Jesus. Exposition of Matthew 16:18 is predominately divorced from the idea of “a person as

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<sup>33</sup> John A. Hardon, S.J., *Modern Catholic Dictionary* (Doubleday & Company, 1980), 406.

<sup>34</sup> *Ibid.*, 407. It is worthy to mention, that Romans 16:1 mentions Phoebe (a woman) as a *deaconess* (*diakonon* which is the accusative form of *diakonos*).

the foundation”<sup>35</sup> or proper confession. It is Jesus Christ who is the Rock, the first and great foundation of the church (1 Corinthians 3:11). Peter stated this truth in his epistle, calling Christ “a chosen and precious cornerstone” and all other Christians “living stones” of the spiritual house that God is building (1 Peter 2:4-7). Peter advocates submission to the ruling elders, because “respect for parents, elders and, in Judaism, those more knowledgeable in the law was socially obligatory in antiquity; some Jewish traditions regarded it as an expression of one’s respect for God.”<sup>36</sup>

### 2.5.2 The Ministry of Deacons in the Church

The relationship between a pastor and a deacon is a very special relationship. Deacons need to understand they have been called not only to serve the congregation but also to support and minister to the pastor and his family. Below are a number of ways for a deacon to support his pastor:

1. A deacon should regularly pray for the pastor and his family. Prayer is the most important thing a deacon can do to support the pastor. “Pray that I may be rescued from the unbelievers in Judea and that my service in Jerusalem may be acceptable to the saints there” (Romans 15:31).
2. A deacon should always make himself available to counsel his pastor. A deacon can be a pastor’s best friend, confidential listener, and adviser. “Plans fail for lack of council, but with many advisers they succeed.” (Proverbs 15:22).
3. A deacon should help lead the church to pay the pastor well. One of the best ways to encourage a pastor and his family is through adequate financial compensation and benefits. “The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching...the worker deserves his wages” (I Timothy 5:17-18).

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<sup>35</sup> Craig S. Keener, The IVP Bible Background Commentary (Downers Grove, IL: InterVarsity Press, 1993), 90.

<sup>36</sup> Keener, The IVP Bible Background Commentary, 720.

4. A deacon should look for ways to protect the pastor and his family. It is impossible for a pastor to please everyone. A deacon should be ready to protect him from being hurt by hyper-critical, insensitive, and divisive members. “Do not entertain an accusation against an elder unless it is brought by two or three witnesses” (I Timothy 5:19).
5. A deacon should seek to follow his pastor’s leadership. A servant pastor/leader needs men who will support his vision. “Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you” (Hebrews 13:17).

Even the seven in the Book of Acts are not referred to as *diaconoi*, but they are traditionally venerated as the first deacons. The name *deacon* (*diakonos*) means only minister or servant, and is employed in this sense in the New Testament (Matthew 20:28; Romans 15:25; Ephesians 3:7; etc.). But in Apostolic times, the word began to acquire a more definite and technical meaning. Writing in about 63 A.D., the Apostle Paul addressed “all the saints who are at Philippi, with the bishops and deacons” (Philippians 1:1). A few years later, he impressed upon Timothy that “deacons must be chaste, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of faith in a pure conscience” (1 Timothy 3:8). St. Clement of Rome (about A.D. 95) clearly described the institution of deacons along with that of bishops as being the work of the Apostles themselves (Ep. Clem., xlii). With regard to the great action of the Liturgy, it seems clear that the deacon held at all times, both in East and West, a very special relation to the sacred vessels and to the host and chalice both before and after consecration. “In Eastern Christian churches, the deacon normally functions as the leader of the people’s prayer during services, chanting litanies and certain prayers, as

well as assisting the priest at the altar.”<sup>37</sup> According to the Modern Catholic Dictionary, the office of deaconess “did not come into use until the fourth century”<sup>38</sup> but gradually the office developed and was recognized by the Church. Maltzew notes:

In the Russian Church the candidate, after having been led three times around the altar and kissing each corner kneels before the bishop. The bishop lays the end of his *omophorion*<sup>39</sup> upon his neck and marks the sign of the cross three times upon his head. Then he lays his hand upon the candidate's head and says two prayers of some length which speak of the conferring of the Holy Ghost and of strength bestowed upon the ministers of the altar and recalls the words of Christ that “he who would be first among you must become as a servant” (*diakonos*): then there are delivered to the deacon the insignia of his office, which, besides the stole, include the liturgical fan, and as each of these is given the bishop calls aloud, *axios*, “worthy”, in a tone increasing in strength with each repetition.<sup>40</sup>

### 2.5.3 Other Offices of the Church

Roman Catholic Churches, as well as Orthodox churches, have a very clear hierarchy of the priesthood separated from lay people in the church. The Pope appoints cardinals, while the Archbishop appoints bishops. Selection by a higher authority goes all the way down to local priests. Protestant churches are more congregational in their nature, while the “ministry of appointment”<sup>41</sup> is still much practiced. Major events in church history influenced church government. Offices like treasurer or trustees became

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<sup>37</sup> Ken Parry, The Blackwell Dictionary of Eastern Christianity (Malden, MA: Blackwell Publishers Ltd, 1999), 157.

<sup>38</sup> *Ibid.*, 146.

<sup>39</sup> See Maltzew, Die Sacramente der orthodox-katholische Kirche, 318-333 at [www.newadvent.org](http://www.newadvent.org)

<sup>40</sup> *Ibid.*, 318-333.

<sup>41</sup> 2 Corinthians 8:19; Acts 14:23; Titus 1:5.

almost biblical words. Big churches of the first century – like their counterparts in the twenty-first century – had to be flexible and open to change.

Only qualified men can serve as leaders (elders) of the church. The New Testament places much emphasis on the spiritual and moral qualifications for leaders. A recent survey of divorce rates by profession in the United States revealed that ministers have the third highest divorce rate, exceeded only by medical doctors and policemen.<sup>42</sup> According to Alexander Strauch, “Much of the weakness and waywardness of our churches today is directly due to our failure to insist that church leaders meet God’s qualifications for leadership”<sup>43</sup> based on 1 Timothy 3:2-7 and Titus 1:6-9:

#	<b>1 Timothy 3:2-7</b>	<b>Titus 1:6-9</b>
1	Above reproach	Above reproach
2	The husband of one wife	The husband of one wife
3	Temperate	Having children who believe
4	Prudent	Not self-willed
5	Respectable	Not quick-tempered
6	Hospitable	Not addicted to wine
7	Able to teach	Not pugnacious
8	Not addicted to wine	Not fond of sordid gain
9	Not pugnacious	Hospitable
10	Gentle	Lover of what is good
11	Uncontentious	Sensible
12	Free from the love of money	Just
13	Manages his household well	Devout
14	Not a new convert	Self-controlled
15	A good reputation with those outside the church	Holding fast the faithful Word – both to exhort and refute

<sup>42</sup> Alexander Strauch, Biblical Eldership (Colorado Springs, CO: Lewis and Roth, 1998), 166-167.

<sup>43</sup> Ibid., 169.



Without godly leadership, no organization can last for long. A proper administrative structure (such as an endowment) may help a church survive for a certain period of time, but it will not bring about growth and bear fruit for God's harvest. Christlike character qualities, based on biblical core values, help to identify, test, and install church leaders. The pastor's responsibility is to maintain a right spirit, character, and motives of the heart. A structure is needed to organize those who are qualified by the quality of their character development.

## **2.6 God's Order in the Structured Society**

Each era is marked with a certain level of development in the area of management. Wars and natural disasters are a testing time for the leadership capacity of any national government and its infrastructure. People are always quick to react to the situation and often leaders are born during difficult times. Situational leadership is normally a model used by people to manage the extreme situation. Revolution is also a time of losing leaders. Peaceful times give leaders an opportunity to develop themselves and their teams. A balanced approach to the system, structure, and style<sup>44</sup> of leadership is a helpful tool in evaluating times of growth, persecution, and social and missionary activities, as well as times of doctrinal and ethical problems.

### **2.6.1 Time of Church Growth and Development**

The Book of Acts is a record of church growth. On one occasion around 120 people gathered together for prayer (Acts 1:16), and Peter used that time for the choosing of an apostle to take the place of Judas. Good administrative order and

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<sup>44</sup> "System" is the way of working or organizing; "structure" is the way in which something is made, built or organized; "style" is the way in which it is done or presented and has to do with attitude.

spiritual unity marked the beginning of the church. The Day of Pentecost brought a revival, with close to three thousand people reacting to Peter's message to repent, be baptized and receive the gift of the Holy Spirit (2:41). Shortly after that, just the total number of men in the church had reached five thousand (4:4). The rest of the story has so many testimonies of church ministry empowered by the Holy Spirit: "The Lord added to their numbers daily those who were being saved" (2:47) and "more and more men and women believed in the Lord and were added to their number" (5:14). Growth is the result of change, calling for even more evaluation and change. Later, the congregation raised concerns and the Apostles had to call a business meeting to solve a social problem that was in essence a leadership problem (6:2). Proper management development was needed and a new wave of leadership helped the word of God to be preached even more effectively (6:7). Persecution of believers in Jerusalem caused church planting in Judea, Galilee and Samaria (9:31) so that "the churches were strengthened in the faith and grew daily in numbers" (16:5).

God wants His church to grow. He did not ordain one particular structure, knowing in His wisdom that time will bring changes. Any particular system could become traditional in the sense of losing relevance and effectiveness. Committees or boards are usually decision-making institutions of the church even at the level of overall leadership and direction of the church. In order to stay effective, a board should be made up of members who are doing the ministry and not only hearing about it. Committees are not needed for church work but for church ministries. The Sanhedrin consisted predominantly of priests, scribes, and elders (Mathew 27:41; Mark 11:27), and the Church Council of the New Testament (Acts 15), at the beginning at least,

consisted of apostles, deacons, and elders, while later the church was governed mainly by elders. The office of the elder in Judaism was carried over by Jewish Christians and later by the Gentile churches.

Team leadership or any other administrative structure could truly support the life and development of the whole church. At the same time, the structure has to serve its purpose without polarizing the church leadership and its ministry. Ministry today is as complex as it ever has been. There is much confusion regarding theological diversity and stewardship, and this can result in the death of a ministry, particularly during a time of trial. Political changes and economical hardship are also spiritual and physical challenges for the church in 21<sup>st</sup> Century. Confused leaders cannot manage these conflicts effectively.

#### 2.6.2 Time of Persecution

Freedom is always a challenge for church growth, while persecution is not able to stop it. Because the church cannot be active socially – and certainly not politically – during the time of persecution, its main focus is on managing internal activities in order to support community life. Church history calls those seasons a time of the headship of the Spirit when it was impossible to plan any actions or even any public meetings. Only a very simple form of government was needed to keep the flock together. There was no need to speak about church structure. Understanding of the church became very metaphorical; the Apostles called the church “the household of God” (1 Timothy 3:15), “God’s building” (1 Corinthians 3:9), “the body of Christ” (Ephesians 10:22-23), “a spiritual house,” and “a holy priesthood” (1 Peter 2:5).

Seventy years of Communism in the Soviet Union was a time of the underground church. It was an era of the Holy Spirit, and spiritual gifts of administration were in operation. For the last fifteen years, Ukraine has been a free nation, but there are still unregistered<sup>45</sup> evangelical denominations using very little or no administrative structure to advance their ministry. They are not really growing, but a positive side of this could be found in their ‘sectarian unity’ because there is no division among them. Democracy, with its freedom and new technologies, has brought enormous growth to registered denominations, but lack of unity is the biggest problem. The church in China, with its simple structure, is very successful and is already a sending, missionary church. It is very clear that persecution is the best motivation to work on the vertical dimension of a “doxological” relationship with God (2 Corinthians 13:14). Satan is always trying to establish a strong foothold in the life of people, and he is still using deception as his strategy. The main targets for his deception are the leaders of the church. If he cannot destroy the church from inside, he tries to use other kinds of leadership (political, religious, the media, or family) to persecute the church and its members.

### 2.6.3 Time of Social Challenges

The horizontal dimension needs to be considered particularly during a time of economic challenges. In the first verses of the Book of Acts we read about the believers gathering together and talking about the “kingdom of God” (1:3). Those meetings were often organized by the Apostles in order to meet together, with the women included in the meetings, “continually for prayer” (Acts 1:14). Based on that fact, it seems the early

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<sup>45</sup> Official registration for those churches is equal to receiving the sign of the beast, and their leadership is very hierarchical with emphasis on the leading of the Holy Spirit. The prophetic word is the foundation for every action.

church had a freedom of spirit and was not divided by gender or leadership status. All believers (2:1), as well as new converts, devoted themselves to the Apostles' teachings (2:41-42). They brought money to the apostles to give to others in need (4:35).

We do not know if the Apostles asked other believers to help them with teaching as well as with handling finances but, for sure, the spirit of unity and the fear of the Lord were ruling there, and the Apostles were doing what they were called to do (5:11-16). According to that job description, they would not have had time to organize life and ministry for many thousands of members of the church in Jerusalem as the number of believers rapidly multiplied (6:1).

The time had come for change, because rumblings of discontent had started to take place among believers. The complaining was not about spiritual authority, liturgy, spiritual food, or fellowship but about some organizational matters in the church. In particular, it was the daily distribution of food (6:1). So the Apostles called a meeting of all the believers where a question of proper management was discussed.

Again, we see that the Apostles were not misusing their authority to make decisions, but rather, they were using it to call the whole church together to ask for ideas or suggestions to solve an organizational matter. First of all, they wanted to make sure their responsibilities were not being neglected and their time would be spent on preaching, teaching, and prayer (6:2,4). They did not want to be involved in administrative work and the idea of choosing administrative apostles – deacons – was a great idea from the Holy Spirit (6:5). They wanted to have people in charge of this administrative business, and these people should be as godly as the Apostles: well respected, full of the Holy Spirit, and full of wisdom (6:3). Because this idea pleased the

whole group, the first twelve Apostles were able to pray for the first seven deacons and bless them to do their best in the business with which they were charged (6:5-6).

#### 2.6.4 Time of Solving Doctrinal Cross-cultural Complications

Church government is organized for service and not for domination. The first church was fully Jewish, but with the birth of the first Gentile church and the development of the first missionary team to plant churches in other nations, it became necessary to be willing to change. God started with Peter in order to help him learn a lesson in innovation in leadership. He did not really ask Peter to “change,” but to participate in improving on what Peter loved not to change. In Acts 11:1-17, Peter himself explains his action based on personal doctrinal beliefs. As result of that, none of the apostles and elders had any objections to a major doctrinal – horizontal change.

Acts 15 is a testimony to the beginning of democratic reforms in the church community. The geographical spread of the gospel brought division in the understanding of salvation. The Jerusalem Council gave birth to what may be considered a “board” structure, in contrast to self-appointed or individualistic leaders. The disciples had to learn how to build a team and work together. At the beginning, when “all the believers were together and had everything in common,”<sup>46</sup> they did not even think about divisions. The Trinitarian model of the Godhead suggests that His team on earth should never work independently but together in concert. The Father, Son, and Holy Spirit have distinct roles, but they always work together in perfect harmony. The same harmony is needed for church planting in the country as well as on the mission field.

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<sup>46</sup> Acts 2:44.

Priscilla and Aquila are also real heroes and true missionaries. They could be called “lay leaders,” and the whole “tentmaker” movement is still active today. On many occasions, Paul publicly acknowledged the work of this husband and wife team. In Romans 16:3-6 he says that not only he but “all the churches of the Gentiles” are grateful to them. A whole team of people joined Paul during his travel in Asia (Acts 20:4). Partnership also became a new model of teamwork.

As a summary for this chapter, it is vital to keep in mind the importance of the leadership structure God has revealed to his people in the Old and New Testament. God, as Creator and Mentor, is the source of spiritual development, academic growth, and ministry skills. Only God the Holy Spirit can give us a vision of the truth that should be experienced in the life of biblical leaders. As a prophetess, Deborah led the people of Israel to freedom with wisdom that was based on her deep relationship with God. As a missionary, Paul became a vessel of the Master’s Commission and wrote letters and planted churches in order to equip saints to influence their culture.

When national leaders, church organizations, and even family teams stop learning, they are setting themselves up for destruction. The personal use and delegation of authority must become a part of the organizational structure of churches if they are to accomplish their mission. The New Testament provides an initial understanding of Christian leadership, but surveying other literature regarding the development of leadership in ministry is also crucial for best training pastors in Ukraine. Church history, including Pietism, Puritanism, and Revivals, provides a good personal selection of literature for the spiritual formation and ministry of senior and executive pastors.

## CHAPTER THREE

### ***Literature and Ministry Review: Ukrainian Evangelical Theological Seminary and Post-Soviet Evangelicals***

A continuing study of the need for executive pastors' ministry training should reflect the importance of the work of such leaders in order to gain a fresh view of the biblical understanding of stewardship based on competency, principle, and character that moves toward transformational redemption. The ecclesiological development of leadership may significantly effect leadership development in Ukraine as well as the mission and vision of Ukrainian Evangelical Theological Seminary.

The last one hundred years of Ukraine's history, such as the corrupted Soviet government system and business during the time of Perestroika, have greatly influenced church leadership. Baptist and Pentecostal churches have had strong denominational institutions before the 1917 Bolshevik Revolution. Previous chapters of this thesis and my research for DMin Project #1<sup>47</sup> provide significant data on this topic from experience and evaluation of senior evangelical leaders in Ukraine. Competency, principles, and character development were evaluated from the perspective of my personal life and leadership development in ministry. 1991 was the beginning of a new era for Ukrainian evangelical churches and their influence on society in areas such as education and science, social and rehabilitation work, and politics and business. These observations provide a historical framework that makes it possible to initially predict the development of leadership and management in the Ukrainian church and society.

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<sup>47</sup> Appendix #1 "Competency, Principles, and Character Development Summary."



Much more could be written on the role of Orthodox Church culture on leadership development with its strong emphasis on the role of men in the family, church, and society. The diaspora<sup>48</sup> is also helpful in attempting to solve the puzzle of the Soviet Church in the new Russia and Ukraine during this troubled transformational period.<sup>49</sup>

As a result of all this research, the theme of proper stewardship in areas of leadership and management became a “burning bush” calling for a reevaluation of existing ministry in order to prepare Ukrainian churches for a new era of free market and democracy. My thirteen years in leadership ministry at the Ukrainian Evangelical Theological Seminary, training through the Doctor of Ministry in Redemptive Leadership and Organizational Development at GCTS, and many years of church planting ministry have all been beneficial in learning how to better organize ministry in order to facilitate the fruitful accomplishment of the Great Commission. I have already been able to implement many of the findings from my DMin studies, as my work in ministry has continued while I have been performing research. The new leadership model has already been used for church planting:<sup>50</sup> a team of senior and executive pastors were used by God to pray and plan together. Right from the beginning, each pastor took full responsibilities for different areas of church ministry.

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<sup>48</sup> The Diaspora refers to Ukrainians living outside of the country. The first massive wave of immigrants left Ukraine during the end of World War I right before the Bolshevik Revolution in 1917. During the Soviet time, it was almost impossible to leave. Then, the second wave took place right after the fall of Berlin Wall in 1990. Hundreds of thousands went to USA, Canada, and Western Europe, while close to a million Jews immigrated to Israel. A third wave is taking place right now, as family reunions and the current economical situation are major factors for immigration.

<sup>49</sup> On this general theme the following works are significant: David Floyd, Russia in Revolt (New York: American Heritage, 1969); Kent R. Hill, The Soviet Union on the Brink: an Inside Look at Christianity & Glasnost (Portland, Oregon: Multnomah, 1991); John Gunther, Meet Soviet Russia (New York, NY: Harper & Row Publishers, 1962); Marcus Bach, God and the Soviets (USA: Thomas Y. Crowell Company, 1961).

<sup>50</sup> Reconciliation Church was recently started in Kiev by a team of UETS graduates. Their first meeting was held on Sunday, March 3<sup>rd</sup>, 2007.

New churches, institutions, and even denominations would not have many problems starting their ministries according to the corporate responsibility of a pastoral team before the Head of the Church. Proper training from the very beginning would encourage further research and writing so that the new generation of leaders can start churches that better portray the Kingdom of God.

### **3.1 Ecclesiological Leadership Development**

In his book, *Biblical Eldership*, Alexander Strauch urgently calls for the restoration of biblical church leadership. His research shows a strong and “consistent pattern of plural elders among the first church.”<sup>51</sup> Plurality of church leadership on all levels of spiritual and administrative authority shaped the early church as it became an organized Body of Christ. For instance, along with Peter and John, James (the half-brother of Jesus) was one of the “pillars” of the church, and even Paul was not the only “pillar” in the Gentile church. This New Testament plurality of eldership, reflects the “Moses Model”<sup>52</sup> (Exodus 18:27) which ought to be reevaluated by leaders today in order for a proper supervision in the church. Jethro wisely recommended a plan for delegation and accountability. For this reason, it is important that we consider the benefits and concerns of some of the styles of leadership such as quality church leadership, redemptive church leadership, family church leadership, and friendship church leadership.

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<sup>51</sup> Strauch, *Biblical Eldership*, 104-106.

<sup>52</sup> *Ibid.*, 106.

### 3.1.1 Quality Church Leadership

Quality starts with a proper theological understanding of the Headship of the Church. In his interview for *Leadership Magazine*, J.I. Packer argues that the Trinity is not simply a technicality, but it is the central relationship of the Christian faith.<sup>53</sup> Quality has its origin in the Trinitarian reality of God's leadership model. For J.I. Packer, "the whole Christian life is a Trinitarian business."<sup>54</sup> God's triple team model can be seen in all areas of life. The "second chair" or "second in command" does not mean second string, but rather, it is a position equally valuable with its unique role. God's Trinitarian business does not have any "second hand" quality or mentality. For instance, the role of the wife in a household is not secondary, and nor is the role of an executive pastor in a church secondary either. All pastors are to be servants of the people, and the people are not his slaves. There is only one Master – the Lord Jesus Christ.

The pastor and his personal life, family, and ministry should be examined for quality. The "thoughts – time - money" factor<sup>55</sup> quickly reveals the values of a person – pastor or family – church. Oftentimes, at least 50% of senior or executive pastor's life is dedicated to the life of the church. He needs time for himself, family, and other activities. One-third of the pastor's church life should be spent in prayer and study of the Word of God in order to feed the flock. Dr. J. Robert Clinton's conclusion could be a good quality motto for this time of pastoral activity: "If God calls you to a ministry,

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<sup>53</sup> Craig B. Larson, "God's Triple Team," an interview with J.I. Packer, *Leadership*, Fall 2006 Vol. XXVII Number 4, 67. Also available at: [www.preachingtoday.com/skills/trinity2006](http://www.preachingtoday.com/skills/trinity2006).

<sup>54</sup> *Ibid.*, 68.

<sup>55</sup> In Matthew 7:21 Jesus said: "Wherever your treasure is, there your heart and thoughts will also be." People often say "Time is money." A leaders' attitude toward thoughts, time and money in his life quickly reveals his ministry core values.

then he calls you to pray for that ministry.”<sup>56</sup> Hindrances to prayer are enemies of a quality, biblical senior or executive leadership.<sup>57</sup>

In order to be qualified for senior or executive ministry, the pastor has to spend another third of his time in teaching and mentorship. The senior pastor is normally qualified for spiritual counseling, while the executive pastor is able to be an advisor in legal or administrative matters. Very often their teaching ministry should be based on the principles written by Paul to elders, such as what he writes to Timothy and Titus or the churches in Thessalonica and Philippi. Peter’s pastoral instruction (1 Peter 5:1-5), James’ instruction to the sick (James 5:13-15), and the importance of obedience to leaders in Hebrew 13:17 provide the core values for qualified leadership in the local church.

The third part of the pastor’s “church time” should show the differences in their ministry positions. Together with the Head of the Church, senior and executive pastors are united by servant leadership. And yet, while they serve together in unity, they are responsible for different activities in the church based on their unique job descriptions and abilities.

It is hard to agree with James E. Hamill that the “pastor must be an administrator to be really effective as a pastor,”<sup>58</sup> because this leadership model would suggest having an associate pastor who directs the pastoral and administrative staff in the absence of a senior pastor. Duplication in church governments is costly and less productive. Unfortunately, a lot of Ukrainian churches are still a mixture of Episcopalian and

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<sup>56</sup> Robert Clinton, The Making of a Leader (Colorado: Navpress, 1988), 116.

<sup>57</sup> R.A. Torrey, The Power of Prayer (New Kensington, PA: Whitaker House, 2000), 195-230.

<sup>58</sup> James E. Hamill, “The Pastor and Administration,” And He Gave Pastors (Springfield, Missouri: Gospel Publishing House, 1979), 460.

Presbyterian church governments with an emphasis on total leading of the Holy Spirit (Pentecostal churches) or belief in the benefits of persecution (Baptist Churches). In these churches, finance management, human researches development, and decision making is performed by voluntary members of the church or by the senior pastor himself.

### 3.1.2 Redemptive Church Leadership

Pastors need to have time for people in order to have a positive effect on society. In order to be able meet the spiritual and physical needs of people, pastors cannot be bi-vocational. They cannot effectively meet the needs of those who seek help from the church for their destructive thoughts and habits reflected in their behavior unless they are singularly focused. Small and young churches and their leaders often have a poverty mentality even after receiving proper education in stewardship of their human resources, spiritual gifts, and time management. Redemptive freedom comes when a pastor's team is growing in quality and quantity in their developmental process.

Robert Clinton's model, with its five major phases, is much better understood from the theological and even psychological perspectives when compared with the developmental models of Fredrick Hudson and Lee Spitzer.<sup>59</sup> Only the redemptive model underlines the power of influence through who the leader is. In most cases, "redemption" is the name given to the process that has a clear beginning. God deals with us first as individuals, based on what He has done for us. It is so good to know that He is not finished with us: He gave himself, and we are in the process of learning to love Him more and serve Him better. Ephesians 1:7 speaks about the "redemption

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<sup>59</sup> Clinton, The Making of a Leader, 44.

through His blood,” the blood of Jesus as the price of redemption. Romans 3:22-24 tells us the same: “This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus.” Christ redeemed us by taking our place on the cross.

Therefore, the Christian leader, as a follower of Christ, is called to concentrate his efforts on uncovering the theological foundations of redemption and its implications on leadership. Redemption not only looks back, but it also looks forward to the freedom in which the redeemed stand. 1 Corinthians 6:19-20 and 7:22-33 tell us from what people are redeemed: they are redeemed from sin and death. Those who are alive in Christ desire to live under the power of the resurrected Jesus. Morris, as quoted in Ladd, summarizes the doctrine of redemption well:

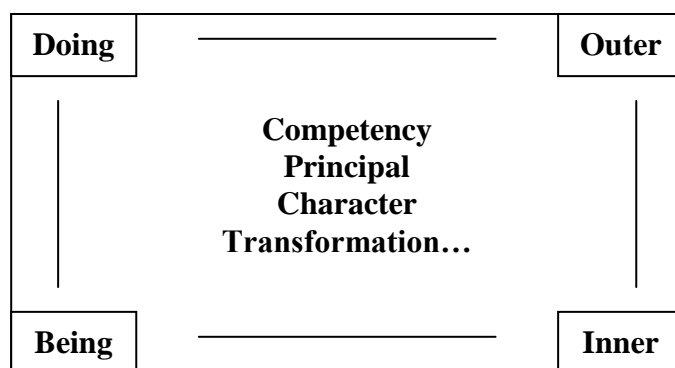
- a) The state of sin out of which humanity is to be redeemed. This is likened to a slavery that humankind cannot break, so redemption involves intervention from an outside person who pays the price human beings cannot pay.
- b) The price that is paid. The payment of a price is a necessary element in the redemption idea; and Christ has paid the price of our redemption.
- c) The resultant state of the believer. This is expressed in a paradox. We are redeemed to freedom, as children of God; but this freedom means slavery to God. The whole point of this redemption is that sin no longer has dominion. The redeemed are those saved to do the will of their Master.<sup>60</sup>

The New Testament teaches one hundred percent – not just ten, or twenty five, percent – commitment of personal resources. It also teaches full commitment of leadership and management. Disciples of Christ and people of this world have different

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<sup>60</sup> Ladd, A Theology of the New Testament, 476.

concepts of leadership because Jesus introduced a new style of leadership we can call “Redemptive Servant Leadership.”<sup>61</sup> It is *redemptive* because our “Redeemer Savior” is able to “redeem Israel... from all their troubles” (Psalm 25:22). It is *servant* in nature because “the Lord is my shepherd” and “I shall not be in want” (Psalm 23). Jesus said in Mark 10:42-44: “You know that in this world kings are tyrants, and officials lord it over the people beneath them. But among you it should be quite different. Whoever wants to be a leader among you must be your servant, and whoever wants to be first must be the slave of all.” Christian training institutions have to have quite a different approach



toward leadership training. Students can learn about the power of redemptive leadership from strong biblical teaching and personal examples. Jesus perfectly lived out what he

taught, modeling an understanding of what it means to love God and neighbors – the Great Commandment, and to bring the Good News to unsaved people – the Great Commission. He taught as one with authority many people on whom scribes or even rabbis would not have wasted their time – women, Gentiles, and all kinds of sinners.

It is the Redeemer who brings about a revolution in a sinner’s character, vocabulary, motives, and behavior. Discovering Christ’s pattern for spiritual and professional transformation is a task of the Redemptive model. To be led by Christ means to submit one’s thoughts, feelings, ambitions, and mindset under the

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<sup>61</sup> From doing to being and from outer to inner in the areas of competency, principles, character, transformation, and redemption.

transforming power of blood of Jesus. It is Christ who gives the gift of understanding and influencing people for eternity.

### **3.2 Successful Leadership Performance**

Leadership performance depends greatly on right motives and godly character, yet a proper church government structure is necessary for a specific season of spiritual and physical growth of the church body. While some aspects of church administration seem to be reasonably clear from the New Testament, some church offices such as apostleship are mostly understood as limited to the time of the 1<sup>st</sup> century, while offices of elders and deacons have their continuation throughout the church age. A system of plural elders with equal authority would help one elder to become “first among equals,” holding a significant pastoral leadership role.

#### **3.2.1 Major Dimensions of Leadership**

Leadership matters, and this world need leaders. The art of management and leadership should be studied and taught. There are numerous types of management and leadership many are already familiar with. Leaders usually develop highly-structured, autocratic organizations (e.g. – military) or democratic which offer open communication with an emphasis on teamwork. Further, James MacGregor Burns presents two levels of leadership: “transactional and transformational.”<sup>62</sup> Transactional leadership seeks positive and proactive management in order to reach the

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<sup>62</sup> Ronald Goodnight, “Laissez-Faire Leadership,” Encyclopedia of Leadership (Thousand Oaks, London, New Delhi: SAGE Publications, 2004), 820.



transformational level which influences employees to improve performance toward accomplishing the organization's goals and objectives.

Warren Bennis suggests that the primary measurement of leadership should be “that which is inside a leader, primarily the leader's character.”<sup>63</sup> The severe shortage of true leaders is the result of a lack of attention given to the virtues of character like godliness, purity, honor, integrity and so on. A leader is must be Christlike if they are to be a good leader.

The second measurement of a leader, as Bennis suggests, is “that which is outside a leader, the particular environmental context in which the leader finds himself or herself.”<sup>64</sup> We might ask ourselves: what is the environment in which the leader finds himself in today? In Ukraine, people are still living under the shadow of the 1986 Chernobyl nuclear disaster which had deadly effects on our air, ground, vegetables, and ultimately, people. People had to learn new ways of dealing with disease and illness. In America, and really on a global scale, the post-September 11<sup>th</sup> world has to learn how not to fear an invisible enemy: economical and political terrorism – forces that can change people's lives in any moment. And in our information age, “The communication revolution is churning consumers faster than all of the past revolutions combined.”<sup>65</sup>

Acts 6:2-7 recounts the moment when the church became too big for only twelve leaders. The necessity of meeting the collective needs of such a massive “immigrant community” was exceedingly great.<sup>66</sup> The need to resolve and manage

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<sup>63</sup> Warren Bennis, “Management,” Encyclopedia of Leadership (Thousand Oaks, London, New Delhi: SAGE Publications, 2004), 944.

<sup>64</sup> *Ibid.*, 944.

<sup>65</sup> Warren Bennis, “Management,” Encyclopedia of Leadership, 945.

<sup>66</sup> Since the church began in Jerusalem, practically all the early believers were Jewish. Those, who were converted during the Pentecost, were predominately Hellenists or Grecian Jews. The Hellenists were Jews who had adopted Greek language and lifestyle. Most of them were from different parts of Roman Empire.

conflict gave birth to a new level of ministry management. The Twelve called meeting for all the believers (a democratic approach) in order to establish proper structure of church organization, and seven Spirit-filled men were chosen to serve as deacons. The proper 12/7 model of partnership in leadership and management<sup>67</sup> was born and brought good results: “the number of believers greatly increased in Jerusalem” (6:7). Spiritual revival always requires change in any existing dimension of leadership.

### 3.2.2 Centralized Leadership Model

Considering all the above types and styles of leadership, the church should have a centralized or free leadership model in order to stay redemptive in its nature. Rome, in the Ancient World, was a model of a military-style type government. At the same time, God used its unifying language and well-developed and secured road system to spread the gospel. In a similar way, the Kremlin of the Soviet Union was and probably still is the leading antidemocratic system in the World. Yet God was able to break the Iron Wall just as He opened the iron gate in Acts 12:6-19. As a result, hundreds of missionaries have planted churches all over the former Soviet Union using Russian as their common language. According to *Operation World*, 463 missionaries came to serve the Lord of the Harvest in Ukraine. 906 Ukrainian missionaries went as missionaries to 10 countries, 359 of them to Russia.<sup>68</sup> The Soviet government forced every nation to study Russian language and culture. Today, God is using that knowledge to enrich many nations (cf. Gal. 4:4).

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<sup>67</sup> John MacArthur comments on the separate offices of elders and deacons without their clearly defined leadership structure is supported by Wayne Grudem in *Systematic Theology* (Grand Rapids, Michigan: Zondervan Publishing House, 1994), 904-920, enclosed by the following three important principles: “plurality of leadership, priority of leadership’s first duty, and purity that was demanded of those who were appointed.” Source: John MacArthur, *The Book on Leadership* (USA: Nelson Books, 2004), 167.

<sup>68</sup> Johnstone and Mandryk, *Operation World: 21<sup>st</sup> Century Edition*, 645.

Russia is a huge mission field. Evangelical work among the people of Sakha was pioneered by the Ukrainian Light of the Gospel. In 1987, there were only 30 Yakut (indigenous) believers, but by 1999 there were 45 churches or groups in 32 of the 505 towns with 300 active believers.<sup>69</sup> Still yet, there are only a few believers among many of the people groups in Russia including the Nenets (35,000 people) and the Finno-Ugric Khanti (22,000). Only 10 believers are known in Chechnya, the Dagestan are 94% Muslim, and among the 319,000 Kalmykia, there are only 50 believers as the New Testament was only recently translated into their language in 2001.<sup>70</sup>

The Division of Foreign Missions of the Assemblies of God in America [AG] was one of the first organizations that sent large numbers of missionaries to Russia and Ukraine. Bible schools were opened in many regions, and the first seminary was built in Kiev to offer advanced theological education and training that assists the church in the development of Pentecostal leaders for service in the CIS/Baltics and Central Asian Republics. This centralized and very bureaucratic system has allowed missionaries to work exclusively with only one particular national denomination, although AG missionaries want to have the same democratic/autonomous freedom AG pastors have.

The Roman Catholic Church is also very centralized with a hierarchical leadership. Regardless of many negative examples, there are many positive evidences of such a system as well. Pope John XXIII acted as a neutral party in the disputes between USA and USSR during the 1962 Cuban missile crisis. It is clear that a local church can be led by one human leader or by the Board of Elders and be blessed and used by God

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<sup>69</sup> Johnstone and Mandryk, Operation World: 21<sup>st</sup> Century Edition, 547.

<sup>70</sup> Ibid , 547-550.

in many ways. Of utmost importance is the development of a plurality leadership under the single Headship of the Lord Jesus Christ.

### **3.3 The Church in Ukraine, 1917-Present**

To consider how these various styles of leadership are to be implemented in Christian churches in Ukraine, it is important to also consider the history of the Ukrainian church over the past one hundred years. The various political and social climates in Ukraine during this time, with its relationship to Russia, has brought about many changes in the church and has caused it to learn many lessons about leadership, unity, and the need for biblical training. No doubt, in every time period Christ “is before all things, and in him all things hold together” because “he is the head of the body, the church” (Colossians 1:17-18).

#### **3.3.1 Time of Growth**

From 1917 to 1927, evangelical churches in Ukraine grew rapidly. Between 1917 and 1927 more than 2000 people came to the Lord and became members of Pentecostal churches annually, and 1921 was a year of particularly great revival for the Pentecostal church as a whole. During the 1927 Conference it was announced that there were 350 Pentecostal churches in Ukraine, with 17,000 adult members plus youth and children. At the same time, the Orthodox Church was being severely persecuted, and between 1917 and 1922 close to 2,000 priests were sent to Siberia. In this same five-year period 38,138 of its church-based schools were closed, and later on most Orthodox churches were closed. The following conclusions can be made about this period:

- Even though the evangelical church was not persecuted, it had to learn how to grow and did grow in this time of extreme poverty.
- An ungodly government can use one church to kill another church, but when one member of the body suffers the whole body suffers.
- One particular church cannot have any agreement of partnership with the state if that agreement does not cover all churches.
- The primary focus of the Church should always be on the spiritual needs of people.
- Leadership training is necessary. Even today churches in Western Ukraine are stronger because they have had Bible schools from the beginning.

### 3.3.2 Time of Bloody Persecution

The second stage could be called “The Time of Stalin’s Reign.” From 1927 to 1953 Stalin’s regime was not only against the church but also against the Ukrainian people. The Catholic Church was officially closed. The Orthodox Church was semi-legal, and the communistic regime started to deal with the rest of the churches. In 1929 all evangelical and Protestant churches officially became “sects,” and this law allowed the KGB to close churches. In 1931 only ten Baptist churches were still registered. Pentecostal churches had to become underground churches, and during that time approximately 25,000 church leaders were arrested. 22,000 of those arrested simply disappeared.

At the end of the Second World War, permission was granted to organize a joint Union of Evangelical Baptists and Pentecostals. Mennonites and some other Protestants joined that Union. The church was strongly persecuted during that time but was not closed, and nor was it inactive. The following lessons may be learned:

- Unity is absolutely important for a church to survive. One denomination is far smaller than the Church as a whole. Even though the Union was not a sign of unity, it helped the various churches to have better communication with each other.
- Weekly home group fellowships gave birth to home church fellowships with very simple leadership structures.
- Strategic leadership development was impossible, but churches learned how to survive and how to exercise some local influence. The major challenge was to keep a communication between networks starting with their leaders.

### 3.3.3 Time of Scientific Pressure

The third stage began immediately after the death of Stalin in 1953 and lasted until 1988, the beginning of “Perestroika” in the USSR. Two well-known Soviet leaders, Nikita Krushchev and Leonid Breznev, are considered heroes of that time. The former gave some freedom to the church and even released a number of pastors from prison between 1953 and 1964. At the same time, however, Krushchev started a big ideological war against Christianity in general and the Bible in particular. Leonid Breznev was strong on the development of the Academy of Science to prove that the Communist party could build heaven on earth without God’s help. But by God’s grace, the bloody persecution was over. It had been not only a Cold War but also a war for the minds of people.

The Orthodox churches were granted the greatest freedom. Several monasteries and seminaries were reopened, and church leaders once again had freedom to serve in their churches. It was absolutely forbidden, however, to hold any religious activities outside church buildings. It was also not unusual to see Baptists, Pentecostals and Adventists meeting in the same building at different times.

The KGB tried to kill evangelical churches from the inside. During that time both the Baptist Union and the Pentecostal Union were divided. One part stayed registered and fought openly against the regime, while another part went underground and protested secretly. Right up to the present day, these churches are divided because of the past, and for the last ten years it has been impossible to establish an Evangelical Alliance in Ukraine. Further problems arose between Baptists and Pentecostals, and in 1975 the latter received permission to register their churches independently from the Union which was controlled by Baptist leaders. But independence for the Pentecostal church created still further division, and three groups of churches were formed: the underground church, churches in the Union with Baptists, and independent churches. This happened because leaders compromised with sin and failed to grow in integrity. Additionally, effectiveness is still measured by numbers of church members rather than souls saved and healed, families formed and street kids adopted, and lives changed and transformed. A redemptive, transformational emphasis on character development – from life before salvation, to how it is now, to how it ought to be – is necessary if unity within the church is to be upheld and spiritual growth obtained.

The last fifteen years of this stage was a time in which evangelical churches built “houses of prayer” while Orthodox believers were building “churches.” Hanging a cross on an evangelical church building was totally forbidden in order to distinguish evangelical churches from Orthodox churches. At the same time, Pentecostal and Baptist services looked very much alike, because, according to the “August 1945 Agreement,” speaking in tongues was allowed only in one’s home. In order to be different, Pentecostals started to use the “Lord’s Prayer” at the end of the service, and

later on, common prayer was frequently used in registered churches. Organized classes inside the church taught the Bible more systematically, but that brought further division. Baptists were accused of cutting chapters out of the Bible (Acts and 1 Corinthians in particular), while Pentecostals were accused of adding strange revelations to the Bible (Revelation 22:18-19). Although this was a season of mutual influence on each other, the churches still could hardly win on a national level, predominantly because:

- The devil was winning by creating an atmosphere in which church leaders could not trust each other, resulting in a division of the church into small groups. The situation was very unstable.
- No one knew what would happen tomorrow. Many church leaders wanted to emigrate, some because of economic reasons, even though all Baptists and Pentecostals were talking about the leading of the Holy Spirit in their lives.
- Very little effort was given to teaching the Bible and training church leaders. Baptists were more organized in this area, but still even Sunday school was totally forbidden. Youth activities were carried on only at the underground level, and pastors were not able to train a new generation of church leaders.
- People were losing faith because of the corruption of church leaders. The state forbade the giving of offerings to the church, but still people gave and no one knew what happened with those funds. Legalism and a double standard were paralyzing the church in Ukraine.

### 3.3.4 Time of Glasnost

In 1988, something special started to happen. That was a year of great revival, or at least of great renewal in Ukraine. The KGB allowed the celebration of the millennium of Christianity in Kiev, and that was the beginning of a freedom that spread not only throughout the Soviet Union but throughout all of Eastern Europe as well. Religious freedom brought a political freedom as well, and Ukraine became



independent in 1991. As in Acts 12, the church in the West as well as in the East inside the Soviet Union “prison” could not believe the supernatural deliverance. Who would have dreamt of seeing the Berlin Wall fall? But God did it! Glory to Him!!!

Full freedom has been granted for the preaching of the gospel in Ukraine, and the churches have truly grasped that opportunity. The Western world also flooded Ukraine with evangelistic teams, seminars and camps. All the churches were full, and effective evangelism resulted in the birth of hundreds of new churches. That was the time of the birth of denominations. The Orthodox Church divided into three branches. Two Catholic churches were registered. Among evangelical churches, three Lutheran denominations came out of one small Lutheran church, three out of the Baptist church, and two out of the Pentecostal church. In most cases, these denominations were born because of the financial influence of the West.

The same happened with the birth of Bible schools and seminaries. Most of these were born only because people from the United States, Canada, or Germany came and promised support. While these were short years<sup>71</sup> of revival as well as of Perestroika, the following lessons, some of them difficult, were learned during this period:

- Churches do not need to adapt to the political or even the economic situation but should always be ready to fulfill God’s will and His plan.
- Everyone has to remember that Jesus has only one Church, and no one denomination can claim to be that Church. If it does so, it is no longer a denomination but a sect in the true meaning of that word.

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<sup>71</sup> The time could be extended from 1988 until 1996 for this fourth stage, even though 1991 was a significant year for Ukraine.

- Financial privileges should not divide churches and church leaders; rather, those who have an opportunity to help need to be wise and to work for unity within the diversity of the churches.

### **3.4 Case Study: Ukrainian Evangelical Theological Seminary**

The prior historical background paves the way to consider the ministry of UETS within the present state of Ukraine. UETS is 15 years old.<sup>72</sup> God opened this seminary, as he did many other seminaries, in such a strategic time and place. At the same time as the country is being formed, the Church and its ministries are going through the most exciting and challenging times. Reformation is needed in many areas of society as much as in many areas of Christianity. Because of its deep traditional Orthodox roots and background, because of an evangelical movement going back more than a hundred years, and because of the influence of communist ideology on the mentality of the church and its leaders, theological education has faced a difficult task of formation and reformation into the biblical image of discipleship and leadership development.

#### **3.4.1 UETS Vision and Mission Based on the Great Commission**

The vision of UETS *is to provide a training facility* wherein those men and women with a call to Christian service can be equipped and trained for the fulfillment of the Great Commission. We seek to combine academic excellence with practical ministry skills in the areas of Pastoral Ministry, Leadership, Counseling, Christian Education, and Creative Ministries. Our developing library resources may also provide a research center for Eastern Europe and Central Asian regions. It is very clear that the

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<sup>72</sup> For more information on the history of UETS please see Appendix #2.

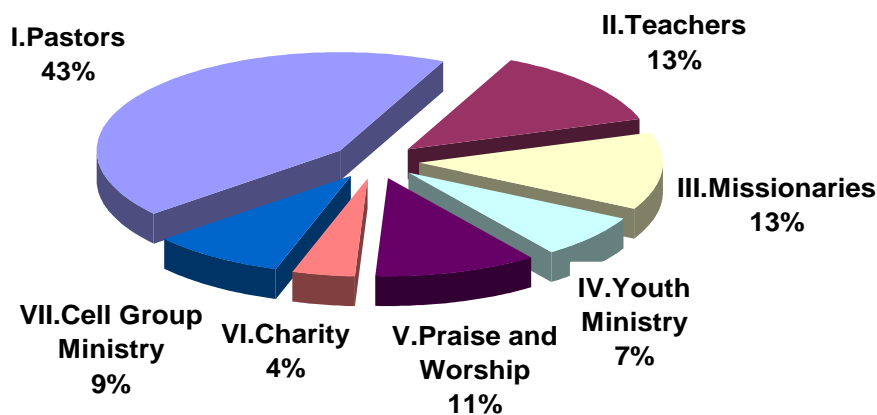
church in Ukraine needs pastors and teachers, apostles, prophets, and evangelists (Ephesians 4:11), and new local churches cannot be born without the help of the above gifts for the church.

Many pastors are claiming so-called apostleship to start their own denomination and bringing much division into the body of Christ, and it is time to learn from the Apostle Paul how to be used by God to plant new churches all over the world. Paul invites us to follow his steps to complete the task the Lord gave him and offers to us (Acts 20:17-36). That is why the vision of UETS remains the same as it has always been. Ministry vision has to do with what we see or want to see in the future, while mission is helping to understand why we exist and what we do. The following table has two statements of Vision and Mission: our current statements listed (on the left) with the Mission and Vision Statements being proposed to the Board for confirmation.

Vision Statement	
(1996 – 2006)	(2006 – 2010)
Preparing ministers who are called by the Lord for effective work in the church and society in Ukraine and abroad.	To partner with churches in fulfillment of the Great Commission by training effective ministers.
Mission Statement	
Fulfillment of the Great Commission of Jesus Christ by preparing spiritual leaders in pastoral and administrative ministries for already existing churches and the development of new churches through the method of teamwork.	Comprehensive training of leaders in areas of pastoral, administrative, counseling and music ministries for the work in existing churches as well as partnership in missions and opening new churches.

### 3.4.2 Graduates and Church Planting

During the last ten years, we have had 517 students enrolled in UETS programs. Almost ten percent of these students were unable to graduate because they failed in one of these three areas: character development, academic achievement, or practical ministry fruitfulness. 277 of them graduated with recognized diplomas and degrees, and the rest received certificates. The main fields in which our graduates minister are pastoral ministry, church planting, and church leadership. As of today, 56 graduates are full-time pastors, and this number continues to grow. 110 graduates hold various kinds of leadership positions within local churches. UETS alumni have planted 32 churches while they were still students, and graduates have pioneered at least 45 churches. The following diagram shows our graduate involvement in practical ministry:



The mission of UETS is to develop persons called of God into spiritual leaders for the church. This goal must be accomplished efficiently and effectively. Applying modern management principles will help, while UETS ought to be operated by an honest, careful application of Christian principles. Quality education is logically the best way to achieve the mission, but in Bible school work, quality must be the servant, not the

master. The urgency of the times requires a pragmatic blend of quality and quantity to accomplish the mission. Missionaries, mission boards, church leaders and the church's educational leaders must combine their various talents, experience and expertise, with mutual respect, in order that the Bible school may accomplish its mission for God.

### 3.4.3 UETS Goals and Objectives Based on Educational Core Values

The curriculum for UETS Christian Leadership Development has to give an answer to many important questions. What do students already know before they apply to the seminary? What should students be able to do and to know after each subject they take and after each year of study? The UETS BA program in Christian Leadership for part-time resident students (*4 years, 110-120 credit hours*) is a good example of the program's flexibility<sup>73</sup> related to:

1. **Godly ministry**, which pleases God with right motives of heart and mind (starting with a sacrificial lifestyle) leading to blessing and permanent growth (Luke 6:37-38; Colossians 2:6-23; 3:1-17).
2. **Devoted ministry**, that is purposeful for training spiritual leaders for various types of ministry in a local church and also for opening new churches (Matthew 28:18-20; 1 Peter 5:1-11; 1 Timothy 3:1-13).
3. **Team ministry** and collective planning in the name of strengthening and all-around of every member and every student, including their families and local churches (2 Corinthians 8:5; Ephesians 4:11-16; Romans 12:1-5).
4. **Professional ministry**, enabling the leaders of the church and church's ministries to receive quality spiritual education (1 Corinthians 2:1; Galatians 6:4; 1 Corinthians 3:13).
5. **Contemporary ministry**, which doesn't contradict the truth and freedom of the Scripture and truly is light and salt to the world around (Matthew 5:13-15).

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<sup>73</sup> Appendix # 3, "BTh in Christian Leadership Program." Appendix #4, "BTh in CL Program Evaluation."

6. **Social ministry**, enabling every person to live life in total dependence on God and permanent aspiration to serve their neighbors (Mark 10:27; Mathew 9:29; 1 Peter 4:10).
7. **Evangelical ministry**, which is called to unite the body of Christ in all its variety for building the kingdom of God, on earth as it is in heaven (Romans 15:7; Philippians 2:2; 1 Corinthians 12:5).

There are three varieties of results that are of concern to education: “products” – the results achieved by learners, teachers, or both; “outputs” – the results delivered or deliverable by the educational organization to society; and “outcomes” – the effects, or impact, of the “outputs” in and for society. Some Charismatic denominations have three-month church planting schools, while some Roman Catholic students have to study more than ten years to become priests.

How much time is really needed to equip the leader for the call of pastoral ministry for his life? Most evangelical denominations require an MDiv for their pastors – normally a three-year program for those who already have a bachelor’s degree. At Ukrainian Evangelical Theological Seminary we believe that preparing a pastor is a life learning process with different levels:

**#1 *Personal Spiritual Development – Dedication to Jesus***

- Prayer time: talk to God...
- Praise time: worship God...
- Meditation time: listen to God...

**#2 *Academic Excellence - Obedience to Jesus***

- General education: from the mother language to Church History...
- Theological education: from biblical studies to Systematic Theology...
- Spiritual education: from growth in faith to Spiritual Gifts...

**#3 *Practical Ministry – Imitation of Jesus***

- Personal witness: lifestyle evangelism...
- Home fellowship: life in the Body of Christ...
- Church planting: active ministry in the local church...
- Missions: willingness to give and to go...

#### 3.4.4 Curriculum Development for Effective Field Ministry

##### **UETS motto:**

“Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth”  
(2 Tim. 2:15).

Church ministry is about character, not business. That is why personal spiritual development is our first priority. Practical ministry should be last point to the learning process after one learns total obedience to the leading of the Holy Spirit. Ukraine and its churches have changed in the past ten years. What about the Ukrainian seminaries? Someone has said, “Godly leaders could handle change effectively because they listen to all people, know the Word of God, and are obedient to the leading of the Holy Spirit.” Formation of the national church, regardless of denomination, has to be biblical.

Let me take the liberty here to say that on a church level it would be very hard to teach even systematic theology. At the seminary level, each course has a logically developed biblical teaching on a particular area of theology. Let us take just a short look, for example, on what a course on Ecclesiology would cover at the seminary level. Just to study this subject, at least 48 hours are required for the following subjects: *Definition of the Church; Aspects of the Church* (local church, universal church); *Formation of the Church; Figures of the Church* (body, bride, building, priesthood, flock, branches); *Distinctives of the Church* (in relation to Israel, in relation to the

kingdom); *Functions of the Local Church* (worship, instruction, fellowship, ministry, organization, ordinances); *Leaders of the Church* (elders, presbyters, overseers, deacons, deaconesses); *Designations, Qualifications, Offices; Government of the Church* (Episcopal, Presbyterian, Congregational); and *Ordinances of the Church* (Lord's supper, Baptism, Gathered: ministry to the body; Scattered: ministry to the world and so on). Each church member may not need to know what the entire Bible teaches about the church, but each church leader should know this subject thoroughly.

Besides biblical and theological subjects, there are a number of other subjects that must be taught to meet the needs of the local church. Each local church, and even each denomination, needs those who are trained and equipped to work among abused people, social workers, musicians, administrators and secretaries. Could each church give a quality education in each of these fields? It would be hard, and the seminary could be a good training institution to prepare such workers. If a local church has clear information about each course taught at the seminary and how they could benefit from it, they will save a lot of time and money.

Foreign mission agencies are coming to Ukraine and Russia and spending large amounts of money to bring missionaries and train people for their ministries. Wouldn't it be good for leaders of seminaries and international ministries to get together and talk, and agree to be better stewards of God's money? Businessmen are calling UETS asking for students they could hire as office managers and personal assistance. It seems as if there is a need to start a college of liberal arts in Ukraine in order to relieve theological seminaries of the pressure on the Department of General Education. It would be great to



see a partnership between two such institutions that could give our students a second degree.

Field ministry work needs to continue throughout the whole academic year. A few years ago students started to receive academic credits for practical ministry. Were they doing church ministry just for the sake of the credits? It seems not. But there are still several areas in need of improvement:

- a) The faculty has to be more involved in the student's field ministry, doing evangelism alongside them, praying for people together with them, and helping them to start new home fellowships and churches.
- b) Spiritual Emphasis and Mission Emphasis weeks could be better organized and well prepared by students on the Missions Committee rather than by the leadership team of the seminary.
- c) Summer missions teams could go as far as Crimea and Russia. Partnership with local denominations and even international ministries would make that possible.
- d) A charity department was established to help students to get involved in helping needy people who are at home or in the hospital. This outreach could be even more oriented toward the church-planting ministry.

Follow-up is concerned with filling in the gaps between “what is” and “what was intended,” with proposed solutions leading toward “what should be.” It is not enough to look only at the gaps between accomplishments and intentions, but to also to learn how to do a better job. Even if it is not logical, while we are looking forward, we should always keep in focus the original pattern of the Church from the Book of Acts. This is an almost impossible task, because one cannot be conservative and liberal at the same time. But the Church of the Bible and the Holy Spirit is as traditional as the 1<sup>st</sup>

century and as charismatic and the 21<sup>st</sup> century. “Jesus Christ is the same yesterday, and today and forever” (Hebrew 13:8).<sup>74</sup>

UETS has the following five departments: Bible & Theology; Christian

<b>Theology</b> (Systematic)	<b>The Bible</b> (Major in NT)	<b>Leadership</b> <b>Ministry</b>
- God and Bible; Christ & Salvation; Ecclesiology; Eschatology	- Pastoral Epistles; Book of John; 1&2 Corinthians; Hermeneutics	-Personal Evangelism; Ministry Ethics; Biblical Management
18 credits	21 credits	45 credits

Leadership, Pastoral Counseling, Music and Creative Arts, and General Education. All five departments should serve the one

single purpose: training pastors that would make a difference in spiritual, moral, and even economic areas of the life of their churches and nations. A certain number of subjects in each academic department are required for those who are working toward a BA degree in Christian Leadership.

Ministry courses have 45 credits. One credit is one academic hour. Normally each course is three credits for core subjects and two credits for elective subjects. The Bible and Theology together have 39 credits. The course description of each unit should show the logical continuity of the learning process: from Personal Evangelism to the World Mission of the Church.

Christian Theological Formation has to do with information. But it is not just information but is also reformation.

<b>Pastoral Counseling</b>	<b>Church History</b>	<b>General Education</b>
- Introduction to Counseling; Marriage and Family; Psychological problems	- Early Church; Reformation; Modern Church; Spiritual Revivals	- Christian Education; Missions; Apologetics; Religions and Cults
9 credits	12 credits	12 credits

Biblical reformation leads toward transformation into the likeness of God as we are “transformed by the renewing of our mind” (1 Corinthians 3:18) so that we “will be

<sup>74</sup> Acts 2:32, “God has raised this Jesus to life... he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.”

able to test and approve what God's will is – his good, pleasing and perfect will” (Romans 12:1-2).

#### 3.4.5 UETS Undergraduate and Graduate Programs

Even though the seminary continues to have financial and structural challenges, it was very clearly stated by the faculty, staff, and majority of board members that we need to continue to grow our bachelor program<sup>75</sup> and start getting ready to offer MA programs as well. In order to make this shift, a lot has to change as old classical forms of residential and nonresidential students have their own challenges. For instance, one of the problems that need to be dealt with concerns the close partnership between local churches and the seminary in order for students to not to “get lost” through the transition of graduation.

However, the biggest challenge we face is to help students to grow through the redemptive process, particularly in the area of character formation. It was strongly suggested that our students' spiritual formation be done in the church and their professional training for ministry in seminary. In reality, churches and seminaries perform each other's duties. They are corporately responsible to develop and implement a ministry roadmap, because ministry is a challenging journey. Different action steps should be taken by a pastor to navigate his church members through the journey of fulfilling their calling. Churches are challenged to save people from an ethical and moral “vacuum.” The postmodern and post-Soviet generation needs to develop core values for their social, spiritual, and professional lives. At the same time, theological institutions need to take more time to develop professional graduate programs with the

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<sup>75</sup> Appendix # 5, “BA in Theology and Ministry Program.”

motive to grow deeper and achieve greater lifelong essential elements. The proposed new model for further consideration<sup>76</sup> seeks to address these issues with the following church – seminary formula.

Terms of studies	Place of study	Level of study	Form of study
First year – <i>Fundamentals</i>	Local Church	Certificate	Residential, weekends and special blocks...
Second year – <i>Professional Training</i>	Seminary or Denominational Institution	Certificate	Four month of residency and four month of nonresidential training
Third year – <i>Advanced Degree</i>	Seminary or Denominational Institution	Diploma	Four month of residency and four month of nonresidential training
Fourth year	Seminary	BA Degree	Nonresidential program

Students may not need to pay a large amount of money and go to seminary in order to receive a fundamental training in systematic theology and doctrine of their church or denomination. It is also a danger for young believers to be introduced to such theological diversity as well as understanding absolutes in ethics. Mentorship and teaching, done by a pastor, would help a student grow in a more “natural” environment during that period of his leadership formation. Additionally, the second and third year of study could be combined with a four-month residency and eight-month time of church ministry each year. If students are not working at least part-time in the church, it would be difficult to continue studies and even justify the need to receive graduate and postgraduate education. Fourth-year part-time students should already be full-time church ministers preparing themselves for further senior or executive professional studies.

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<sup>76</sup> Appendix #6.”Advanced model for Residential BA Program.”

## CHAPTER FOUR

### ***Project Design: Graduate Level Program for Executive Pastors and Leaders of Faith-based Ministries***

Senior and executive pastors are administrative gifts to the local church and further studies and development of suggested administrative structure for faith-based ministries could strengthen the headship of the Lord Jesus as well as the partnership between leaders and the whole Body of Christ. This chapter will provide an overview of the projected Master of Church Administration program, specifically in regards to the development of the curriculum and the intent of the second and third residencies which make up a portion of the degree. The importance of implementing a graduate program in Ukraine is further strengthened through an evaluation of secular leadership, my personal evaluative research on the subject, and a foundational understanding of Christian administration and the vital task of on-going education in the church.

#### **4.1 Master of Church Administration (MCA) Program**

Denominations and networks of churches that include churches of a wide range of sizes are facing incredible pressure as they seek to solve leadership challenges. In Ukraine, this problem is in part because the Master of Divinity as “the normative degree to prepare persons for ordained ministry and for general pastoral and religious leadership responsibilities in congregations and other settings”<sup>77</sup> is not taught and has no equivalency. The highest degree program for pastoral training is at the baccalaureate level. Additionally, what training that is offered does not prepare church administrators.

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<sup>77</sup> The BULLETIN (46) of the Association of Theological Schools in USA and Canada, Part 1, 2004, 95.

Leadership changes in churches often turn out to be extremely difficult times of transition, usually resulting in the bringing in of an outsider to serve as an interim pastor. In contrast, companies like Apple, IBM, Pepsi, and Kodak were able to change their CEO or COO by “shifting” leaders from within their companies. Boards of those companies believe only in fast results, and they do not have the time to train people who have no previous experience in the company. Churches will have to develop their own means of deriving leaders from within or start investing in seminaries. By working together, the church in Ukraine can be part of an educational transformation that could provide good leaders and managers for years to come. UETS in Ukraine, as well as GCTS in USA and other seminaries, need to do their best to train executive pastors after the aftermath of the financial scandals of TV evangelists and other mega-churches.

This program would train executive pastors to better facilitate transitions in the church by cultivating a church atmosphere educated on the challenges of change; implementing training for the personal, skills, and relational development of church members; and facilitate the hiring and rotating of positions. Leaders need to develop an organizational system to maximize the potential of individuals for the sake of the present and future of the ministry. For many people, the MCA still sounds like a business program, but it should be taught in the seminary environment because of its closely-related nature to an MDiv program.<sup>78</sup>

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<sup>78</sup> Standards of Association of Theological Schools in USA and Canada give the following four common features: “a structured opportunity to develop [...] the community of faith in its historical and contemporary expression; an assistance in understanding cultural realities and social settings...; opportunities for formational experiences...; and, assist students to gain capacities for entry into and growth in the practice of the particular form of ministry to which the program is oriented.” BULLETIN (46), Part 1, 2004, 56.

#### 4.1.1 MCA Program Overview

**Program Description.** The Master of Church Administration, with its emphasis on leadership studies, is designed for ordained executive pastors and experienced directors of nonprofit organizations. The program is appropriate for those interested in integrating Christian values and corporate excellence into the ongoing development of leadership and management teams. The goal is to integrate active ministry with challenging academic work and disciplined reflection. The nature of the degree is organizational, intercultural, and cross denominational. It is a professional program taught by a team of leading Christian professionals “to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Ephesians 4:12-13).

**Personal/Professional Development Goals.** The MCA program will equip experienced administrators with knowledge and skills necessary to form their identity as a leader. The program addresses personal goals that will challenge individuals to examine their core values, integrity, and motives for leading. Additionally, it will challenge students to develop self-discipline in such a way that will reflect obedience and dependence on God.

The Word of God urges us to “follow the way of love and eagerly desire spiritual gifts” (1 Corinthians 14:1). In the area of professional skills development, the program will help the leader in accomplishing the daily tasks of structuring and running a ministry with an attitude of love and out of an overflow of one’s spiritual giftedness. Team building, time and finance management, systems thinking, and situational

leadership will be discussed from a biblical perspective in order to accomplish the strategic task of being “shepherds of God’s flock” (1 Peter 5:2).

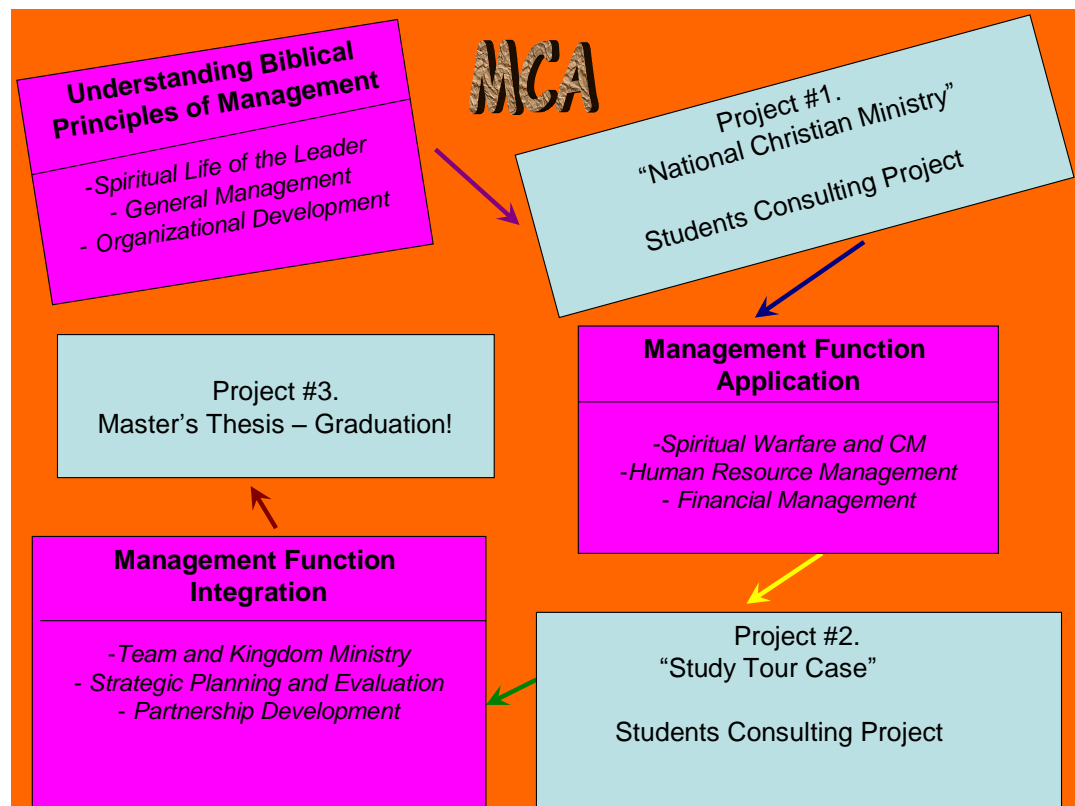
**Corporate/Interpersonal Development Goals.** Leadership is largely about knowing how to deal with conflicts, disagreements, disunity, personality differences, and other interpersonal problems that can arise in relationships. For this reason, the MCA program will seek to not only develop the individual but train future executive pastors to effectively address administrative and managerial problem that can arise within “body life.” The program will give pastors the skills necessary to deal with a variety of relational issues that any pastor will face in ministry such as personality differences, lack of relationships and accountability, mentoring and training others, creating healthy alliances and support structures, the appropriate use of power and authority over others, and developing an atmosphere of unity in the church community. Church leaders are encouraged to apply the knowledge and skills gained in the classroom, from the fellowship with each other, and in their research to fulfill the scriptural command: “Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. [...] Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom...” (Colossians 3:15-16).

**Program components.** The MCA program requires three residencies within the course of study. Residency offers an incredible opportunity for pastors to meet and build relationships with one another and faculty that may last a lifetime. Moral and ethical accountability and spiritual partnership is encouraged in order to protect each other from temptation and sin, resulting in a safe family life and church ministry. The program offers a perfect opportunity for students to share their ideas and needs and



receive good, prayerful advice and support. It is within the framework of a MCA program that master classes for spiritual leaders and Christian businessmen can be best prepared for future ministry.

Students pursuing this master's degree must complete 48 semester units of course work. The program has seven major components: (I) Course Preparation: Reading and writing assignments; (II) Residency #1: Understanding Biblical Principles of Management; (III) Project #1: Local Case, Student Consulting Project; (IV) Residency #2: Management Function Application; (V) Project #3: Study Tour Case, Student Consulting Project; (VI) Residency #3: Management Function Integration; and (VII) Project #3: Master's Thesis – Graduation. The sequence of the study process is better understood when visualized in the following way:



Possible areas of future specialization are (a) Finance Management, (b) People Management, and (c) Public Relations and Financial Development Management. All applicants must meet the following minimum criteria to be admitted to the master's program: (a) a complete bachelor's degree from an accredited theological institution; (b) at least three years of relevant professional experience; (c) and evidence of reasonable recommendations and potential to successfully complete the program which include faith in Jesus Christ as the foundation of life and ministry, Christian character as evidenced by a moral life and confirmed by the pastoral leadership, call to Christian service, and exercise of gifts for ministry as explained in a statement from the applicant.

Study tours are also included during campus residency. Additionally, at the end of the program, all participants will write a master's thesis in the form of a project (study guide, textbook, field-tested curriculum) based on cross-cultural or evaluative types of research. This graduate-level education focuses on the practice of ministry. Participants who successfully fulfill all requirements will receive a degree from the Ukrainian Evangelical Theological Seminary.

**Accreditation Requirements.** UETS is a member of European Evangelical Accrediting Association (EEAA) with several programs accredited on level A and B.<sup>79</sup> The progressive enlargement of the European Union has brought a process of change in the area of higher education: “[A] major role is being played by the ‘Bologna Process’ which currently unites over 45 European Ministers of Education.”<sup>80</sup>

According to EEAA standards, a vocational master's is “a standard general programme for the preparation for ordination of those already in possession of an

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<sup>79</sup> “A” stand for Diploma and Certificate while “B” level stands Bachelor degree.

<sup>80</sup> “Manual of the European Evangelical Accrediting Association” ([www.eeaa.org](http://www.eeaa.org)), 4<sup>th</sup> Edition, 2006, 8.

undergraduate degree [...] usually 120 ECTS credits, depending on the national situation.”<sup>81</sup> Furthermore, as the EEAA also states, the MCA program will conform to the vocational master’s standards in having “less academic intensity and greater emphasis on the practical application of knowledge that is found in the traditional university context.”<sup>82</sup> It will be good to see the process of development of the MCA program for executive pastors influencing the European development of an MDiv program for senior pastors. Both are vocational or professional programs<sup>83</sup> in which all faculty members must possess a doctoral level in their teaching area with 25.000 appropriate volumes in the library.

Input will be needed from the Board of Trustees and the EEAA accrediting council in order to decide whether the MCA will be started first as an MA (academic master) level or become a vocational master’s right away. An academic master requires 90 – 120 ECTS credits with a 1-2 year duration beyond the bachelor. The rest of the standards are the same as required for a vocational master. The following schedule for MCA program is suggested:

*September 2007*

Last month for entrance interview and examination

*October - December*

Reading and preparation for first residency

[Dr. Samuel Schultz](#), [Spiritual Formation for Ministry \(3\)](#)<sup>84</sup>, Semlink,

GCTS

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<sup>81</sup> “Manual of the European Evangelical Accrediting Association”, 39.

<sup>82</sup> Ibid., 39.

<sup>83</sup> MDiv will require three years of study and 180 ECTS credits.

<sup>84</sup> GCTS Semlink courses to be suggested. For Russian speaking students, ICI Global University graduate courses will be available. Each distance learning course is a three credits subject to be completed during a maximum of four months.

*January 2008*

**First Residency: “Understanding Biblical Principles of Management”**

Session #1. Leadership Foundations and Biblical Management (3)

Session #2. Strategic Leadership and Organizational Development (3)

*April*

Session #3. [Dr. R. Pendleton](#), Pastoral Care and Counseling (3), Semlink, GCTS

Project #1. Local church case. Student consulting project (3)

*June*

**Second Residency: “Management Function Application”**

Session #1. Human Resource Management and Team Leadership (3)

Session #2. Financial Management and Managerial Accounting (3)

*November*

Session #3. [Dr. Jack Davis](#), Christian Ethics (3), Semlink, GCTS

Project #2. Study tour’ case. Student consulting project (3)

*January 2009*

**Third Residency: “Managerial Function Integration”**

Session #1. Church Team Ministry and Kingdom Ministry (3)

Session #2. Strategic Planning and Change Management (3)

*April*

Session #3. [Dr. T. Tennent](#), World Mission of the Church (3), Semlink, GCTS

Project #3. Para church study case. Student consulting project (3)

*June*

Session #1. Anatole Glukhovsky, Time Management (3), UETS

*July - August*

Master’s Thesis draft to be submitted (6)

*September*

Thesis defense and Graduation.

During the two-year period, students will be able to take five distance learning courses, six residential classes, submit three projects, and then, write and orally defend their master's thesis.

#### 4.1.2 Field-tested Evaluation

This evaluative type of research and thesis writing does not allow students to merely develop a curriculum; it has to be field-tested somehow. The first part of the MCA program, "Understanding Biblical Principles of Management," consists of material previously taught and evaluated on three occasions: the School of Management (September–December 2005), the Strategic Leadership course to fourth-year residential students (January–April 2006), and an intensive class on Biblical Management to fourth-year nonresidential students (January 2007). Besides these opportunities, I was given feedback from UETS board members, senior church leaders, and during the National Pastors Conference (January 23-26, 2007). Certain pre-established criteria of success for program evaluation were used. Regarding the previously mentioned questions (4.3.1) about establishing an MDiv program to train senior pastors and an MCA program to train executive pastors, a third evaluative question was added: "Is your ministry ready to use the Redemptive Leadership Model?"<sup>85</sup>

Different data was given in response to these questions from each group. The first group, the School of Management, was composed of all UETS Board of Trustees members as well as leaders of different churches and ministries.<sup>86</sup> In this context, the senior leaders of churches were able to speak about their own ministries, which are

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<sup>85</sup> At this stage, the RTL model was described as co-leadership, co-accountability, and co-partnership between the senior and executive pastor who are part of the board of elders. Speaking from secular point of view, we are talking about CEO – COO business relationships.

<sup>86</sup> Appendix #10, "List of 17 Senior Leaders being interviewed."

vitality important, as they are the ones who can make strategic decisions and transformation in church ministry development and theological education. Besides the given answers, I was interested to see their reaction, write down their suggestions, and find out how much I can bank on their participation.

Sixty residential BA students became part of the second group who made up the class I taught on Strategic Leadership.<sup>87</sup> The fourth-year students helped teach several classes on time and finance management. They are part of a younger generation of future leaders receiving foundational theological education. With great enthusiasm they discussed the possibility of further education. Unfortunately, because of the challenging economical situation, seminary graduates often have difficulties finding a full-time job in the church. Much of their hope is in the possible opportunity of being active in a church on an administrative level. For sure, not all students are called to be preachers or teachers, and some of them get completely lost in the church after graduation.

The third group was the largest. 164 nonresidential students (most of whom are full-time pastors or part of a church leadership team) were able to provide feedback through the Biblical Management class I taught.<sup>88</sup> Teaching this class was a time of “big revelations” for me. It was a time of personal growth through the process of mutual enrichment. Teaching a class to full-time or part-time pastors is somewhat like teaching a class to businesspeople. They pay money for something that should bless them and their business. They value time and friendship professionally. Similarly, pastors come to take classes in order to be more fruitful in their ministry.

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<sup>87</sup> Appendix #11, “Syllabus on Strategic Leadership.”

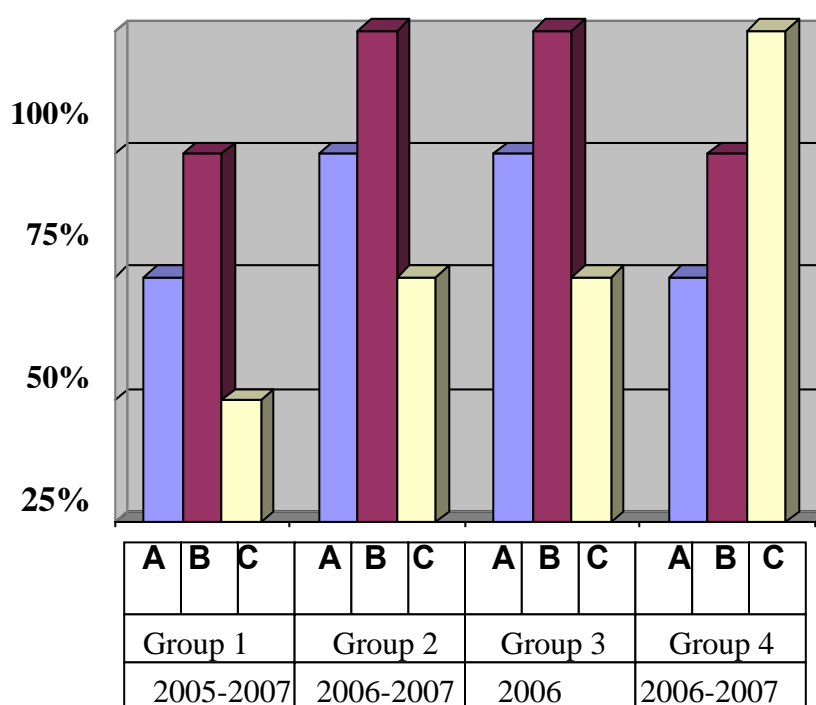
<sup>88</sup> Appendix #12, “Syllabus on Biblical Management.”

Those who made up this group represented the larger church body in Ukraine, Russia, Moldova and Uzbekistan. They were the most supportive group of change in the leadership model in church and faith-based ministries. There was not even one among them who supported one-man leadership, as they believe leaders are to be gifts to the church. Lack of mutual accountability has scarred many Ukrainian churches. They have written requests for regional master classes on finance management in the church. They are more interested to knowing know the practical aspect of “how to live according to the budget” than even the theological question: “What does the Bible says about money?” It will not be surprising to see seminary faculty serving as consultants in this area to local churches and ministries.

The forty-eight employees of UETS composed a fourth group who provided a SWOT analysis regarding the last three years of ministry based on three major questions regarding the leadership structure and school programs. As a result of this field-test evaluation among the four groups some very helpful responses were received.

A fifth group not represented by this research and management training are our international friends and partners. No written reports or questionnaires were requested from them, but their input is extremely important to myself and all those who are represented by UETS and the Ukrainian evangelical church. Some of them are mentioned in the “Acknowledgments” of this thesis. Together, the five groups have at least three common vales: they represent the diversity of the Body of Christ, they love the Lord and serve Him full-time, and they are open enough to share their ideas and experiences with me.

The following chart provides a summary of the four groups' reactions to the leadership program model development [Group #1 = "Board of Trustees," Group #2 = "residential students," Group #3 = "nonresidential students," Group #4 = "seminary administration, faculty, and staff"]:<sup>89</sup>



It might be helpful to highlight some of the specific material and main ideas discussed during these teaching opportunities by one example: the School of Management. This program was developed for the UETS leadership team which is comprised of vice-rectors, deans, and directors of each major department. Fourteen of us met twice a month to learn more about management. During this time, we discussed four major components that make management so successful. Any organization that

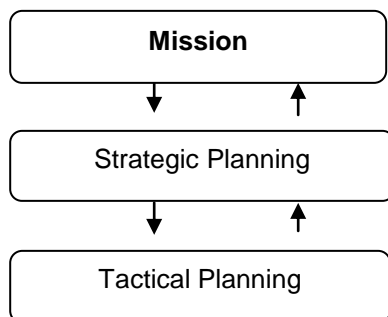
<sup>89</sup> 100% = Go for it!; 75% = Very good idea!; 50% = Good idea. 25% = Take time... "A" question: *Does the UA church need an MDiv program to train Senior Pastors?* "B" question: *Does the UA church need an MCA program to train Administrative Pastors?* "C" question: *Is your ministry ready to use the Redemptive Leadership Model?"*



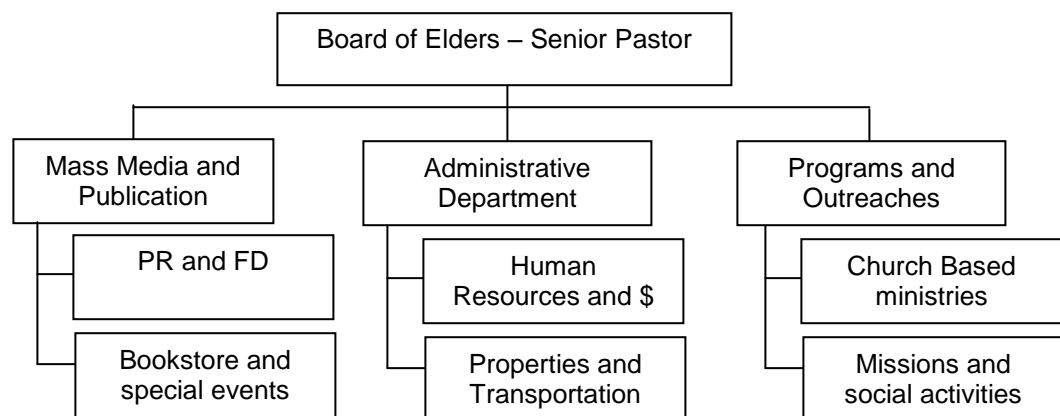
wants to be successful must ensure each member of the team is planning, organized, well motivated, and properly supervised (and even supervisors have a supervisor [Colossians 4:1; 1 Peter 5:5]).

**Planning.** It became clear the seminary needs to better strategically and tactically plan in order to be more effective in fulfilling its mission. As a result of our discussion on planning, the seminary leadership agreed that each department or program must develop a systematic approach toward goals and objectives that produce time-sensitive, evaluative results that will seek to organize everything we do around our emphases of evangelism and discipleship-based church planting. Additionally, national leaders also made an important point, that in our planning we must not allow for a church to become a business organization, while at the same time, we must set up parameters and accountability to keep churches from becoming corrupted.

Already, our emphasis on planning has helped us build a seminary calendar around God's purposes, and it was a blessing to be able to pray for and plan the graduate program corporately with faculty, staff, and students. Note the following visual:



**Organization.**<sup>90</sup> This second point of management helped our seminary leaders look at the process of our structural and administrative development in order to help each staff member become a good manager of gifts, talents, and different kinds of resources. Most churches have a senior pastor with a pastoral staff that includes an associate pastor and business administrator. This model places a tremendous amount of pressure on the senior pastor because everyone is reporting to him. A model when only the executive pastor reports to the senior pastor simply transfers the pressure, as the core ministry team of pastors would simply overload the executive pastor instead. The weaknesses of this set-up has been difficult to communicate to the students who simply want to copy the same old administrative structures in the churches they start. Rather, we have had to take time to develop a model such as the following or even better:



The existing UETS Administrative chart<sup>91</sup> was evaluated by executive leadership and advisory members of the Board, and it has become clear we have been using a very basic business structure with a board of directors, president of the company, and three vice-presidents in charge of the major departments. It became clear

<sup>90</sup> Appendix #13. “Three basic administrative church models.”

<sup>91</sup> Appendix #14. “Existing Administrative Chart.”

that implementing the redemptive model would be difficult on the top level as the president is very much alone and cannot build a team of co-partnership, co-accountability, and co-leadership with his assistants. In sub-departments, this model works much better. The vice-rector, together with directors of his departments can truly work together and be united in their areas of responsibilities.

The new administrative model<sup>92</sup> is still under development. This model is based on a CEO – COO partnership, but I did not find it in any literature on management. Of this model, senior leaders of churches and denominations are particularly interested to discuss further this aspect of organization in order to evaluate the administrative structures of their ministries.

**Motivation.** Churches are often greatly challenged by rapid changes in society. Change in government structures, free market, and democratic ways of decision-making can motivate leaders to spend the time necessary to be prepared for the future. Being a good theologian or pastor does not make one a good leader or manager. Motivation theories in areas of education and communication need to become a part of holistic leadership training. Passion motivates effective leaders because they know what they stand for. As Paul stated, “So we make it our goal to please [the Lord],” (2 Corinthians 5:9), and this passion for Christ is what motivated him in his ministry.

Much literature has been written describing what motivates people to do what they do. In essence, motivation is the ability to encourage people in reaching their goals or the goals of their organization. Maslow’s “hierarchy of needs” and Alderfer’s ERG

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<sup>92</sup> Appendix #15. “Proposed Administrative Chart.”

theory<sup>93</sup> both present three core areas in which motivation is necessary, that, from a Christian perspective, can be based on spiritual fundamental expressions of dependence on God (humility, teachability, obedience, purpose and so on):

<b>Maslow</b>	<b>Alderfer</b>
Self-Actualization/Esteem	Growth
Social	Relatedness
Safety/Physiological	Existence

**Supervision.** Organizational development is impossible without appropriate supervision. This is not a military or bureaucratic control (e.g. - KGB), but a process of evaluating individuals based upon a set of stated standards and job performance during a certain period of time. Each worker is to hold himself accountable on a daily basis, while managers are responsible to have a weekly picture of the situation. The leader's leader is often called a supervisor. Hyler Bracey has suggested that leaders need to "manage from the HEART":

- Hear and understand me.
- Even if you disagree with me, please do not make me wrong.
- Acknowledge that greatness within me.
- Remember to look for my good intentions.
- Tell me the truth with understanding.<sup>94</sup>

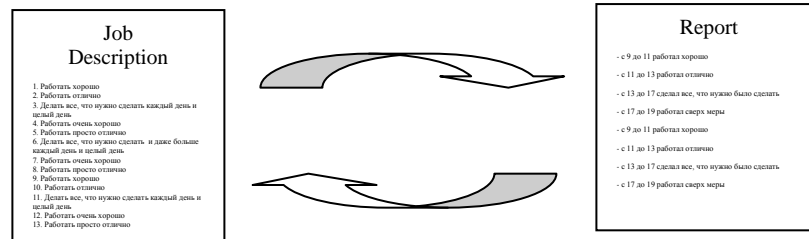
As a seminary, we have decided to avoid two extremes: total control all the time (like Soviet Russia) and waiting to evaluate until the end of the project or year. For this

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<sup>93</sup> Paul Hersey, Kenneth H. Blanchard, and Dewey E. Johnson, Management of Organizational Behavior (Upper Saddle River: Prentice Hall, 2001), 41.

<sup>94</sup> Hersey, Management of Organizational Behavior, 149.

reason, a number of departments give weekly reports to their managers, and once a month those managers meet with their leader. Natural feedback has to be developed in order to compare job description and report on a given task.



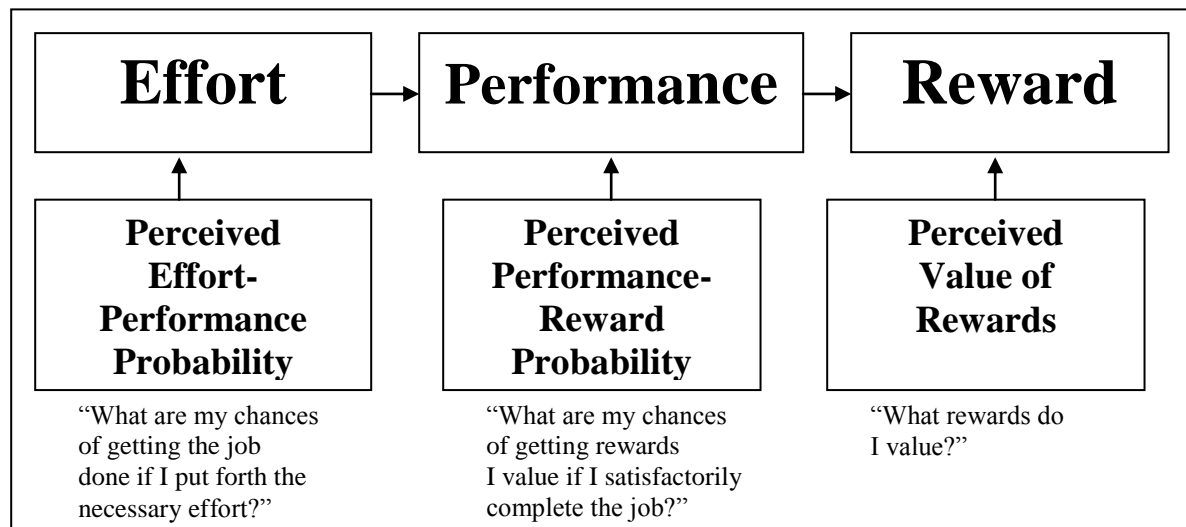
#### 4.1.3 Management Function Application

Based on the majority of positive support, the UETS team is highly motivated to continue their work on the development of the second and third parts (residences) of this program. The second residency will place an emphasis on use and adaptation of management principles discovered and evaluated during the first one. In this residency, Human Resource Management for nonprofit organizations will be an area of primary importance.<sup>95</sup>

The Soviet regime used to control people by having members of the KGB perform background checks and spy on people in order to know everything about them. Now that we are free from this rigid control, it is absolutely important for a pastor not only to know his staff but to make sure that Sunday school teachers and lay leaders are also properly managed in order to avoid child abuse or other serious problems. It is the responsibility of the executive pastor, together with his team, to manage church

<sup>95</sup> Refer to section 4.4.1 “Program Components” to note distinctives of the different residencies.

development in full-time, part-time, and voluntary ministries. The following model<sup>96</sup> is helpful for planning and evaluating expectancy in HR management:



Second residency should be a time when students study the life of Jesus and learn from him. Jesus has shown each church leader the best example of team development. Leading effective teams begins with effective time spent in prayer. Jesus knew the twelve disciples was the team that would be with him for the rest of his earthly ministry. The job description for those called was very clearly stated and twelve were appointed. Interestingly enough, the qualifications of the first disciples were not the best in human terms. An HR department today would not allow hiring most of them to be a part of church leadership team! But those twelve were well-trained by Jesus and tested on harvest fields (Luke 9:1-9).

Team development is also a primary facet important for those in a management position. The first goal of team management is to help team members develop their own personality and skills in order to reach their full potential. The team always has to know what specific objective they want to accomplish and the level of the team’s readiness in

<sup>96</sup> Hersey, Management of Organizational Behavior, 33.

the situation. Team teaching, team problem-solving,<sup>97</sup> and inquiring the team on financial management and managerial accounting are all important topics that need to be incorporated into the syllabus for second residency. A project on team leadership development would deal with syncretism and synergy of team building based on Mark 3:13-19.

Ministry ethics is another area to be suggested for further development and incorporated into graduate-level education. Church leaders must have a proper attitude and understanding of spiritual authority, spiritual gifts, secular government, and secular society before addressing these issues to their congregations. Church members should always look for some type of guidance in making decisions. However, in some cases, especially when forbidden by the law, pastors should only share some biblical principles on legal or moral matters. Dr. Jack Davis' Semlink course on Christian Ethics suggests a very good and contemporary outline of topics, needed to be studied by church leadership.<sup>98</sup> The first chapter of his book offers helpful insights for the decision-making process that is to be applied to addressing matters like family and homosexuality, divorce and remarriage, abortion and euthanasia, capital punishment and civil disobedience, and war and peace. The ethical issues of life and death, abuse and racism, and wealth and property could be added to this list of important topics. The pastor must personally learn and mature in these areas before preaching morality to others. They must "practice what they preach," as there are already enough preachers telling others it is wrong to steal or to commit idolatry. Paul's example of self-discipline

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<sup>97</sup> The MBTI Personality Assessment and Thomas-Kidman CONFLICT MODE Instrument will be introduced to national leaders and executive team members.

<sup>98</sup> John J. Davis, *Evangelical Ethics: Issues Facing The Church Today* (Phillipsburg, New Jersey: P&R Publishing, 1993).

should be well-noted: “I discipline my body like athlete, training it to do what it should. Otherwise, I fear that after preaching to others I myself might be disqualified” (1 Corinthians 9:29).<sup>99</sup>

#### 4.1.4 Management Function Integration

The goal of third residency will be to help students develop denominational administrative and managerial ministry in either a small country church or megachurch team ministry. God’s kingdom does not have different core values for his people regardless of nationality, level of authority, size of church, or life situation. In many cases, the church has become a stumbling block for society because of its double standards, hypocrisy, and failure to obey God’s commands. “You must obey my laws and be careful to follow my decrees. I am the Lord your God” (Leviticus 18:4). This is a word from the Lord that all people should heed, but it must start with senior pastors and executive pastors as they are to be examples for the rest of the body of Christ to follow (1 Timothy 3:1-13).

Church planters or pastors of existing churches need to build a team of the right people to do the work of the ministry. UETS can meet this need in training pastors as well as members of their teams, beginning with the administrative pastor. From there, training programs for youth pastors, music pastors, social services pastors, and missions pastors could follow in any order. One seminary probably cannot (or should not) cover all those areas, but each seminary should pray and see what area of focus would be the best for them to emphasize in order to be an asset to the church.

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<sup>99</sup> “You are so proud of knowing the law, but you dishonor God by breaking it” (Romans 2:23).



Strategic Planning and Change Management subjects during third residency will be based on the VIPP<sup>100</sup> planning process in order to develop the curriculum from the purpose statement for this program. Purpose-driven planning provides proper accountability for each ministry or administrative department. Adult students and workers hate busy work. They would respond better when they understand the purpose and process of a required assignment.

According to “Morrisey on Planning,”<sup>101</sup> strategic thinking builds a ministry planning foundation. In order to be fruitful in ministry, time is needed for tactical planning to establish short-term goals as well as long-range planning for one’s personal and ministry journey. Planning, when used for team building, can foster better results, better accountability, and better communication. Poor planning can create too many useless meetings, too many fruitless activities for the senior or executive pastor, and too much time-wasting paper work for manager. Working without any production or success leads to much frustration, lack of peace, lack of support from co-leaders and co-workers, and even despair.

Learning to plan well takes time and experience. Most corporate boards will look to the CEO and COO for leadership in the total organization’s strategic and tactical planning, while some churches have strategic planning committees. Quality planning should be done by senior management team: senior and executive pastors, or the senior pastor and a planning coordinator in a smaller church. Morrissey’s planning process is a helpful guide for planning implementation and results:<sup>102</sup>

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<sup>100</sup> Appendix #16, “VIPP - Vantage Alliance, LLC, 2003.”

<sup>101</sup> George L. Morrissey, A Guide to Strategic Thinking (San Francisco, CA: Jossey-Bass, 1996), 3.

<sup>102</sup> George L. Morrissey, A Guide to Strategic Thinking, 106.

#	Strategic Thinking	Long-Range Planning	Tactical Planning
1	Values	Key Strategic Area	Key Results Areas
2	Mission	Critical Issues Analysis	Critical Issues Analysis
3	Vision	Long-Term Objectives	Key Performance Indicators
4	Strategy	Strategic Action Plans	Objectives
5	Action Plans		
6	Plan Review		
	Strategic thinking leads to perspective.	Long-range planning leads to position.	Tactical planning leads to performance.

The GCTS Semlink course, written by Dr. Timothy Tennent, on World Mission of the Church, offers a good strategic perspective of the global church and will serve as the third session for third residency. Strategies for world evangelization, social justice, and church planning are greatly needed for Ukraine and former Soviet Union countries. The time of “easy ministry” is over. The spiritual and physical hunger in these countries has led people to church in search of answers. Cults like Christian Science and Eastern Religions are offering people their healing methods. Fewer people might come to church as a result of secular humanitarian help or even some social activities. Regardless of the political, economical, or spiritual situation in the nation, the church has to continue to be active in fulfilling of Great Commission.

An executive pastor also needs to know where his time is to be spent. A course on Time Management is another writing project I am contemplating. Lord willing, I hope to have this curriculum finished by the end of 2008 so it can be utilized as the final course students in the MCA program take. Having preached and taught this subject on the BA level, I have been challenged to write about time and its wise management from

a biblical point of view. “My times are in your hands,” was a prayer of David during the season of distress in Psalm 31:15 in order to manage stress properly.

The God of eternity has given the same amount of time to each person and enough time for every believer to fulfill his life mission. It is the responsibility of the individual to develop his time map. The English speaking person is very blessed with a multitude of quality sources to help with time management.<sup>103</sup> Time given to God, others, and one’s self is always in need of a proper balance.

All leaders are dreaming about the ideal working day. Some people do not know how to “kill time,” while others want to learn what is robbing their time. Genesis 1:14-16 offers a basic definition of time and time management. The first record of death (3:19) and eternal life (3:22), as well as first term of life (6:3), leads up to the first biblical calendar mentioned in Exodus 12:2.

Psalm 90 and 2 Peter 3:8-9 also provide extraordinary statements about God’s relationship to time that should be examined. Thoughtful leaders always want to know how to accomplish much and the same time to know the right time in order not to harm effectiveness of the life. Life time management starts with a simple, but powerful prayer:

“Show me, O Lord, my life’s end  
and the number of my days;  
let me know how fleeting is my life”  
(Psalm 39:4). Amen.

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<sup>103</sup> Act! [www.act.com](http://www.act.com); At-A-Glance: [www.meadwestvaco.com](http://www.meadwestvaco.com); Day Runner [www.dayrunner.com](http://www.dayrunner.com); Time Design [www.timedesign.com](http://www.timedesign.com); Yahoo! Calendar [www.calendar.yahoo.com](http://www.calendar.yahoo.com) and much more...

## 4.2 Evaluation of Secular Leadership Development

Churches and businesses can learn a lot from each other. There is a need for self-examination in both the church and business to consider how each entity can influence each other's actions. For instance, businesses can help churches be better stewards, which is a task each generation is responsible to fulfill. For this reason, it is needless to condemn secular education; however, it is important to note its limitations in professionally training those who want to serve the Lord by working in a local church. Churches should not be lagging behind in their knowledge of management systems. The impact of informational technology in secular and church arenas is forcing them to gain more understanding in designing, implementing, and managing informational systems.

### 4.2.1 Positive Aspects of Secular Management

According to Martha Lagace, "It is still a common conviction within most Western societies that [businesses and churches] do not and should not be mixed – ever."<sup>104</sup> She continues to describe the real business world consisting of risks and its potentially unethical terminology such as layoffs, cost-cutting, quality tradeoffs, etc. At the same time, the business world cannot understand why churches are so poorly managed. Lagace says, "Churches are not managed terribly well. Employee practices are notoriously discriminatory or conflict-avoiding that can be very stressful on an employee. Business people tend not to run away from those conflicts as quickly. They tend to be peacekeepers but not in a way that avoids conflict, whereas clergy tend to be

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<sup>104</sup> Martha Lagace, Senior Editor, HBS Working Knowledge, "Can Religion and Business Learn from Each Other?" <http://hbswk.hbs.edu/tools/>

peacekeepers in ways that repress conflict.”<sup>105</sup> Simply understanding the problem does not help. There are some hard decisions that have to be made.

The Ukrainian government is making a strong statement by urging churches to come out of the unregistered status in finance management. The responsibility of management is something that must be addressed rather than swept under the carpet. It is not that every pastor has to become a business person, but he has to know some basics of management. Also, he has to have a person capable of covering the issues of daily administration such as office maintenance, scheduling, budgeting, and program management. In order to accomplish these duties, some pastors will want to receive a MCA degree in addition to their MDiv degree. A contemporary pastor should be a global pastor, capable of dealing not only with people of different religious backgrounds but also economical and political backgrounds.

Martha Lagace finishes her article by stating that the business world needs faith as much as the religious world needs funds. She uses a reminder of the 9-11 tragedy in the following way: “I think the World Trade Center for many people was a moment like ‘God is working,’ where suddenly the ultimate concern was an awareness of life, and it became so monumentally important to people that they began to feel a connection to their faith as well.”<sup>106</sup> I am sure there are times when critical business decisions have no correct answer and can only be made with a leap of faith by the leader alone.

CEO-COO structures are becoming increasingly popular in secular businesses, because companies are ready to use any model as long as it serves their purpose. The Church should not be afraid to use structures that are biblically appropriate and be

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<sup>105</sup> Lagace, “Can Religion and Business Learn from Each Other?”, 2.

<sup>106</sup> Ibid., 4.

proud to set an example of quality stewardship reflected in godly leadership and management. Nonprofit status has some restrictions in terms of church involvement in public policy. At the same time, the business world is very active in gaining power in order to protect their rights and even their own businesses. The Church, as one of the largest organizations in the world, has great power both among its leadership and lay people. God said he will set his face against people if they “close their eyes” on a sinful people abusing children (Leviticus 20:4). Bible-believing Christians ought to go to the polls in force and give their voice for proper life, justice, family, and other social matters and address the evils that are made legal only because liberal or harmonistically-minded politicians are in power. Biblical ethics and moral standards could be totally lost in a contemporary and secular leadership model without understanding that it is “the Lord who makes you holy” (Leviticus 20:8; 21:8).

#### 4.2.2 Negative Aspects of Secular Management

“Secular” should not be instantly interpreted as evil. This often results when we equate money with evil. Certainly, “The love of money is a root of all kinds of evils,” (1 Timothy 6:10), but that does not make money evil in itself. It is evil to think “godliness is a means to financial gain” (1 Timothy 6:5), and the integrity of a godly leader is tested by his lack of the “love of money” (1 Timothy 3:3). The business world and church ministry are in need of such managers with a value system that encompasses personal and spiritual integrity. The godless world embraces a love for self, money,<sup>107</sup> and power all at the price of others. This lack of morality is a universal problem destroying mankind faster than global warming. Rick Karlgaard states, “Money is good,

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<sup>107</sup> “Whoever loves money never has money enough; whoever loves wealth is never satisfied with his income” (Ecclesiastes 5:10).

therefore, because capitalism is good.”<sup>108</sup> Yes, without capital there is no capitalism, prosperity, individualism, and so on. But capitalism is only good so long as it remains biblically moral. The same is true with secular management: it cannot be good only because it works. Greed cannot be good, and “only good people can inspire us to good works and giving.”<sup>109</sup>

For many, secular education is a challenge to leadership training programs. Our contemporary lifestyle does not allow the time for proper training and even basic education. Schools are pushed to offer degrees without making a student give up his everyday life. Distance learning is offered without considering its limitations and weaknesses. Seminaries have a problem with residential programs in the same way churches have a problem with having new converts baptized. Both church and seminary believe in spiritual empowerment, but for some reason, seminaries are allowing future leaders to receive a Master of Divinity entirely online. There is a place for distance learning, but an entire online education would lead only to “online” churches, conferences, and families, thus creating leaders who are disconnected with real life.

Another negative aspect of secular management is its emphasis on image. Having the proper education, car or home, and, of course, “dressing for success” are all daily temptations leaders face. Having a proper title can become part of the proper image for church leaders as well. Alan J. Cellamane has done a good job in describing three common images that inform the office of president or rector in evangelical theological education: “CEO, educator, and pastor/shepherd.”<sup>110</sup> For Robert Cooley and

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<sup>108</sup> Rick Karlgaard, “How Moral is Capitalism?” *Forbes*, February 12, 2007, 27.

<sup>109</sup> *Ibid.*, 27.

<sup>110</sup> Alan J. Cellamane, “Leadership Images: The Role of the Evangelical Seminary President in Theological Education,” DMin diss., GCTS, 2003, 63.

and Maxie Dunnam, “An image of CEO is taken from the corporate and business world, and [...] books on leadership in the church today are ‘baptized’ versions of the secular.”<sup>111</sup>

If the executive pastor is to be one who implements the vision of the senior pastor, then the biblical relationships of Joseph and Pharaoh and Daniel and King Nebuchadnezzar offer significant parallels. “There is nothing new under the sun,” (Ecclesiastes 1:9) therefore, history repeats itself in spiritual and secular realms.

Globalization has brought a significant shift in the worldwide economic environment. Technologically advanced economies are knowledge and information-based. The globalization of knowledge has brought the globalization of culture (particularly American). The impact of mass media is evidenced by the worldwide influence of entities like Hollywood, Coca-Cola, MTV, CNN, Intel and BBC. All of this has brought a heightened confusion between academic excellence and social action; local relevance and international standards; organizational culture and intelligent leadership. Rapid technological change and growth of information require constant learning.

This has greatly influenced the church in numerous ways. For instance, the standard for quality in church has become one of entertaining people which can only be maintained by expensive audio/visual equipment. Mega-churches might be able to sustain such high standards, but smaller churches are feeling all the more ostracized and out of touch with their ways of doing ministry, particularly to attendees who hold to such high standards of quality, cultural relevance, convenience, flexibility, and prestige.

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<sup>111</sup> Cellamare, “Leadership Images: The Role of the Evangelical Seminary President in Theological Education,” 64.



#### 4.2.3 MBA as a Popular Professional Degree

A new paradigm of theological education has to be developed in order to make church leadership and management more relevant. While secular institutions race ahead in offering BBA and MBA programs, nonprofit organizations are still staggering between “underground management” and “business leadership” in order to buy land and build churches, publish books, and use mass media to preach and teach the gospel.

The rise of business schools has been one of the educational success projects of the last 50 years. However, in the article “The MBA industry may be facing a shakeout,” Simon London and Della Bradshaw offer a number of very realistic reasons why business schools risk becoming irrelevant.<sup>112</sup> One of the major problems is the lack of solid foundational knowledge in traditional classes such as finances, strategy, and marketing. Communication, motivational skills, and team management should continue to be an area of concern for graduates until they are able to get some experience in applying leadership skills.

At the same time, there are enough managers who are ready to invest 20 months and US\$100,000 to get an MBA. A survey conducted by the *Financial Times* found that graduates from the top 10 US business schools earned on average US\$144,492 upon three years after graduation.<sup>113</sup>

Influenced by the US model, European countries opened hundreds schools to offer BBA and MBA programs. As long as graduates of those programs can find a good job, there may not be a need for a different kind of program in Europe. However, Harvard has already started to offer LDP (Leadership Development Program), GMP

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<sup>112</sup> *Financial Times* (Friday, April 29, 2005), 11.

<sup>113</sup> *Financial Times*, 11.

(General Management Program) and AMP (Advanced Management Program) degrees which emphasize leadership excellence on every level. In this regard, it would be good if seminaries were influenced by secular executive education and started offering comprehensive leadership programs for senior and executive pastors.

### **4.3 Survey on the Need to Train Executive Pastors**

The nature of my DMin research is evaluative in its essence. This form of investigation came naturally for me for two reasons: it was a chance to evaluate leadership development during the time of freedom in Ukraine, and it provided an opportunity to focus on decisions that needed to be made regarding further seminary development. Some of my findings have already been mentioned in a previous chapter. Here, the following information provides an understanding of how this thesis-project can be applied to my ministry at Ukrainian Evangelical Theological Seminary.

#### **4.3.1 Ukrainian Church Leaders: Three Generations**

My DMin work has given me the chance to spend quality time with nearly twenty national pastors and denominational leaders. Every pastor and leader I have met with was an evangelical who has a strong understanding of the importance of education and is eager to be involved in the process of developing church-based education as well as postgraduate studies. These meetings were held with the purpose of finding out their opinion of the seminary by asking them two questions: “(1) What do you think about our program to train pastors? (2) What do you think about the idea to train administrative pastors?” These questions led to several following conclusions, generalized by the following three points:

1. Evangelical denominations (in contrast to Orthodox churches) do not have enough resources to train leaders on the local level. There is a dangerous lack of leaders already among the next generation. USA churches could be an example while they themselves have different priorities.<sup>114</sup>
2. Christian education is building a foundation for its future development in order to train capable leaders for any specialized ministries. It is not yet ready to provide life span development with emphasis on moral and faith development and the spiritual growth of a student.
3. Churches and seminaries do not see themselves as a power even stronger than the secular government needing to influence all areas of life including politics, business, science, art and so on. Christianity is still bound by the mentality of sectarian religiosity of building a denominational kingdom. It has forgotten about the diversity of God's kingdom and His church as the brightest manifestation of the Body of our Lord Jesus Christ.

Based on these observations, we have agreed to develop a plan of action so that Ukrainian churches can become strong as their leaders and church members are active in ministry. In this way, churches will bear good fruit, and our nation will be blessed, perhaps even by influencing Ukrainians to stop emigrating and start working on building their own nation. The Church has to be in the vanguard of this process.

The following master plan of action was developed in which UETS could play an important role:

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<sup>114</sup> Half of the smallest USA churches have no money at all in their budget for training for the senior pastor (compared to 24% of churches with 100-199 people attending, and 16% of larger churches). Pentecostal and Baptist churches (other than Southern Baptist) are the least likely to budget for the pastor's training, while Presbyterian and Lutheran churches are the most likely to do so. Overall, 82% of mainline churches have money in the budget for the pastor's continued education compared to just 62% of Evangelical churches. Among churches with more than one paid staff member, 74% budget funds for continuing education for staff other than the senior pastor (an average of \$1,419 per church among those that do, although sometimes that amount is split among multiple staff members).

1. Do research to uncover the strengths and weaknesses of spiritual education in Ukraine including church-based and para-church education. Appendix #7<sup>115</sup> compares different levels of education in order to see what we can learn from the secular education system.
2. To write and speak more about the importance of education with an emphasis on the differences between training theoretical theologians and hands-on pastors. Appendix #8<sup>116</sup> tells about the development of a journal entitled, “Spiritual Education in Ukraine,” which would publish articles and advertise different programs, conferences, and seminars.
3. To develop a document or questionnaire to help each church and training institution evaluate their educational programs in order to understand the process of training effective leaders. God is calling people for ministry in different areas of business. Seminaries need to train those individuals with the recognized gifts to be effective in their office of ministry. Appendix #9<sup>117</sup> provides a list of UETS strengths and weaknesses. Based on that list the leadership team of the seminary, in consultation with key evangelical leaders of the nation, would work on some transformational changes.

The UETS Administrative Team members had an opportunity to write their own understanding of the leadership process development at UETS based on (a) six years of operation in a permanent location, (b) cross-denominational ministry, (c) understanding of the leadership philosophy of the Orthodox church (cultural background) as well as the Protestant church, and (d) the church’s reaction to Charismatic leadership styles of contemporary church and society. The master’s program development is reflected in the seminary leadership model development. At this time, 55% of faculty and staff (most of who are in their 30s and 40s) would prefer a strong leader fully dedicated to manage

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<sup>115</sup> Appendix #7, “Secular and Spiritual Education.”

<sup>116</sup> Appendix #8, REDEMPTIVE LEADERSHIP. Journal for Christian Leaders on Biblical Management.

<sup>117</sup> Appendix #9, “UETS Strength and Weaknesses.”

their activities on a daily basis. This statistic reflects the greater situation in Ukraine where last year's presidential election divided the nation in half. While one part wanted to stay connected with Russia and be under one ruler, another half would have given up everything in order to see Ukraine as a European democratic republic.

Through joint meetings with the administrative leadership, faculty, and staff, we have been able to gain a greater understanding and shed light on this issue. In reality, the desire of the younger faculty and staff is not so much for a strong leader, but rather, a desire to have someone as a mentor while they are maturing themselves. Younger students also want more father figures, yet not so much as mentors, but as someone who would prolong their childhood. One of their favorite slogans is, "Do not rob your children from their childhood."

The second major evaluation was performed by asking the board members, faculty, and staff to respond to the following five points: (1) Please write five strong points of UETS; (2) Please write five weak points of UETS; (3) Please share your understanding of the future for UETS; (4) Please share major challenges for UETS; and (5) Please give one suggestion to the Rector and leadership team at UETS. 190 different answers were given to these five questions. Out of the thirty-one answers given for the first question, three answers were given the most: (a) Academic level of accredited programs (19 answers); (b) Openness to serve the whole evangelical body in Ukraine (19); and (c) Location and facilities of the seminary (16). When asked about the weak points of UETS, the board members, faculty, and staff provided sixty-five different responses, only one of them being stated numerous times: "Financial stability and salaries." The third question resulted in forty-one answers with two prevailing

responses: “further campus development” and “undergraduate and graduate programs development.” The fourth question reflected economical concerns of the seminary in general and faculty in particular. One of the board members emphasized the need for UETS to stop counting how many churches their graduates started, because “they are not your churches.” Another person mentioned the need to help staff in understanding they are not only employees of UETS but should also be serving as part of the ministry by taking part in chapel services, conferences, prayer meetings, and outreaches. And as for question five, twenty-five beautiful and challenging suggestions were offered to the rector and his team.

At this juncture, it is important to ask the question: “How redemptive is UETS in its nature?” Of course, having a leadership structure is important, but it will be the most effective when each member of the team performs his duties with the right motives. By asking these questions, the people who make up the ministry of UETS were able to appreciate the process of the evaluations – not just meet together and simply talk, but to take the time to write down what we feel and believe. As a result, it was clearly underlined that we are united by the same desire: to grow in our understanding of redemptive process in order to continue what we do in order to become more like our Redeemer and Lord, Jesus Christ.

One among many challenges we face is the possibility of losing some of the staff and faculty during the academic year. Through these evaluative processes, however, it was an encouragement to hear from a board member that we need to grow and help others mature and not just fill in an empty office. It is not easy to find a good professor in any particular area of Old or New Testament or Theology who is also

capable of helping students to be effective in their pastoral ministry. We have started to see a “Western” problem of making our graduates “technical teachers” without the proper emphasis on pastoral ministry.

Our evaluation of our Vision and Mission has helped us understand that the seminary does not exist for one person’s desire or the opinions of the Board, but rather, for the fulfillment of God’s mandate of the Great Commission. With this in mind, we are ready to take another step in developing Core Values for the faculty with an emphasis on the importance of personal participation in church life, church planting, and mission. Transformation is taking place in the minds and hearts of people, and the best testimony is the ministry of students in activities such as weekly visits to hospitals and orphanages, evangelism, and planting new churches.

#### 4.3.2 The Aim of the Study: Critical and Strategic Evaluation

Education was probably the first area that became part of the church system by helping to train leaders for various church offices. Music and the creative arts have become part of praise and worship in the church. Counseling is a third type of ministry that is “moving back” to the church. It would be good, in my opinion, to see all hospitals and orphanages become part of the church structure as well. Praise God that governments of many countries realize the value of faith in education and health and provide churches opportunities to run high schools and rehabilitation centers. But the church has to learn how to be a part of modern economics. A church or seminary cannot be included in the business or government sector. It belongs to a third sector called nonprofit organizations. The September 11, 2001 terrorist attacks on American soil have effected seminary education all over the world. They were a wake up call for the

Church, and seminaries cannot avoid the many issues it has raised. Were churches prepared to respond? “No,” is the answer of many pastors. Adaptability should be one of the greatest strengths of seminaries, as it would make them even more effective in serving the Church. If adjustments are not made in the area of curriculum in any particular seminary, then there is little hope that that institution will be attractive to students that will serve the Lord and His Church in the post-9-11 era.

Because of this greater sense of urgency, seminaries must check all their areas of ministry and even their models of education. According to Howard Wilson, vice president of student life/enrollment services at Fuller Theological Seminary, “Students have a greater desire to get on with it, to get out there and do something.” Mark Bradford, associate professor of psychology and counseling at Assemblies of God Theological Seminary, says, “Seminaries need to help pastors better understand the dynamics of crisis and how faith is an important part of finding hope and direction in the midst of crisis and tragedy.”<sup>118</sup>

According to Robert Banks, there are several models of theological education. Of “classical,” “vocational,” “synthetic,” “confessional,” and “missional” models, Bank underlines the last as the most appropriate for the Two-Thirds world. It is very biblical as well. According to him, “The ‘Missional’ model places the main emphasis of education on theological mission that is, developed a ‘hands-on *partnership* in ministry’ with the church. The seminary finds its identity in kingdom service with the church, not in academic reputation and prestige.”<sup>119</sup>

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<sup>118</sup> “Programmatic Changes,” *Christianity Today* (February 2003), 107, 111.

<sup>119</sup> Hobson, 5-6. See also Robert Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids: Eerdmans, 1999), 17-33, 143.



In a “church planting” seminary, experienced pastors and ministers should make up the majority of the faculty members, because they offer models the students can emulate (Luke 6:40). I believe only pastors can help students learn to love people. Dr. Malcolm Cronk said, “If you don’t love people, stay out of the pastorate!”<sup>120</sup> What does it mean to love people? Paul referred to family relationships as the best way of describing the real meaning of pastoral love to people: he had to be a mother and a father to the church (1 Thessalonians 2:7-12).

#### 4.3.3 Summary of the Results: Call for Change

It is not easy being part of a faith-based organization. To quote Peter C. Brinckerhoff: “A faith-based organization is one that is closely aligned with a religious faith or a denomination of a faith.”<sup>121</sup> He goes further stating that “what matters is that the faith was there at the beginning of the organization, has been there throughout its growth and development, and most importantly, is evident in the actions and policies of the organization today.”<sup>122</sup> It is clear that “the goal of any organization should be to effectively accomplish its purpose with the smallest amount of organizational structure possible.”<sup>123</sup> But above any structure are people with worldly or godly leadership capacities. Biblical teaching on Jesus’ Redemptive Servanthood Model of ministry has to be repeated on a daily basis. Larry S. Julian in his book *God is my CEO* has described the following differences between two types of leaders:<sup>124</sup>

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<sup>120</sup>Cited in David Fisher, The 21<sup>st</sup> Century Pastor: A Vision based on the Ministry of Paul (Grand Rapids: Zondervan, 1996), 160.

<sup>121</sup> Peter C. Brinckerhoff, Faith-based Management (John Willey & Sons, 1999), 3.

<sup>122</sup> *Ibid.*, 4.

<sup>123</sup> Anthony, Introducing Christian Education, 150.

<sup>124</sup> Larry S. Julian, God is my CEO (Cincinnati: Adams Media Corporation, 2002), 21.

Worldly and Godly Leaders: The Differences		
#	Worldly Leaders	Godly Leaders
1	Pressure weakens them.	Pressure strengthens them.
2	Prioritizing profit over principles reduces their value over time.	Prioritizing principles over profits enhances their value over time.
3	Their character weakens over time.	Their character strengthens over time.
4	They produce nothing other than bottom-line results.	They produce a legacy in addition to bottom-line results.

The Ellison study, utilizing a representative sample of 860 USA Protestant church ministers nationwide, asked pastors about their participation in classes, conferences, and seminars as well as their church's budget for such activities. The first five most common types of educational opportunities attended by clergy were the following:

1. Leadership/management skills - 54 percent
2. Church growth -- 52 percent
3. Prayer/spiritual growth/renewal -- 49 percent
4. Evangelism/outreach training -- 45 percent
5. Personal skills training -- 28 percent<sup>125</sup>

There are not many differences according to the size of the church the pastor is leading, but one significant difference is that continued education on the topics of church growth and leadership or management skills is less common among pastors in small churches than among those leading churches with 100 or more in regular attendance. The research that Christian Schwartz of the Institute for Church Development has done offers different statistics:

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<sup>125</sup> "Study results show mainline Protestant ministers are more likely to be furthering their education than evangelical ministers." [http://www.ellisonresearch.com/ERPS%20II/release\\_15\\_education.htm](http://www.ellisonresearch.com/ERPS%20II/release_15_education.htm).

Formal theological training has negative correlation to both church growth and overall quality of churches. On the highest-quality and fastest-growing churches of these 1,000 churches, only 42 percent of the pastors had graduated from seminary. On the other hand, of the lowest-quality and declining churches, a full 85 percent of the pastors had graduated from seminary.<sup>126</sup>

Is there something wrong with formal theological training? There could be if our theological training is not led by God's self-revelation in Scripture and is not faithful to how God is revealed in the life of church members and its leaders. Perhaps, research would show better statistics if senior and executive leaders were obedient to God like Moses and Aaron and filled with the Spirit as Bezalel and Oholiab (Exodus 31:1-11).

#### **4.4 Suggested Basis for Executive Leadership Ministry**

Those with "gifts of administration" (1 Corinthians 12:28) should "retain the place in life that the Lord assigned" (1 Corinthians 7:17). There is a functional need for executive pastors to fulfill to allow senior pastors effectively fulfill their calling as teachers of the Word. God's desire is to see the members of the Body fulfill their calling by obeying the command of the Lord to use their gifts in ministry. The first job, given by God to Adam and Eve, was to manage and take care of His "stuff" on earth. Jesus came to make redemption available to all creation and humankind. Biblical examples abound in which He uses people and their giftedness through the power of the Spirit to fulfill His purposes.

God led Israel like a flock by the hand of Moses and Aaron (Psalm 77:20). "Moses and Aaron did just as the Lord commanded them" (Exodus 7:6). The two of

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<sup>126</sup> Christian A. Schwarts, National Church Development (Carol Stream, IL: Church Smart Resources, 1996), 23.

them were trying to be obedient to the Lord, and each one of them had his own role to play and mission to fulfill. They needed each other, and only when the two of them were doing what God told them to do were God's people safe and on their way to the promised land. Miriam, the prophetess (Exodus 15:20), was also part of the leadership team and was struck by leprosy for criticizing Moses (Number 12). Like Miriam, people rebelled numerous times against Moses, and on one point, they said to each other, "We should choose a leader and go back to Egypt" (Numbers 14:4). Korah, Dathan, and Abiram, together with 250 "well known community leaders" (Numbers 16:1-2) came as a group to oppose Moses and Aaron. Yet, God knows the hearts of all men – both those leaders with integrity and those with evil, selfish ambitions.

Proper stewardship of power, human resources, and information is impossible without quality leadership in decision-making and administrative management. Church leadership development and organizational structure is needed not only for proper power delegation, but for proper empowering and training in Biblical stewardship and Christian management.

#### 4.4.1 Foundations of Christian Administration

Christian leaders are to be those who are led by the Spirit. All leadership decisions need God's direction. Leaders who depend on God's Holy Spirit do the right things, at the right time, in the right way, and in His power. "'Not by might nor by power, but by my Spirit,' says the Lord Almighty" (Zechariah 4:6). Second, biblical leadership is not to be dictatorial when considered in light of the nature of God. God the Father, God the Son, and God the Holy Spirit are together in charge of Creation. As Creators, they entrusted many rights and responsibilities to Adam and Eve. Third, Jesus

Christ is the Head of His Church, and He is building His team of leaders. Any authority a leader has stems from his submission and obedience to Christ, the ultimate authority of the Church. Fourth, leaders in the church must recognize themselves as fellow members of the Body of Christ. Their leadership should be considered in light of their need for other members in the body. A better picture of leadership than one senior pastor with a group of assistants, is a team of "three +". Administratively, this entails a chairman of the board of elders, senior pastor, and executive pastor with each one of them having a specific (and biblical) job description. An executive pastor is necessary to assist (while not duplicating) in proper supervision of church activities as administrator, mentor, and minister.

#### 4.4.2 Diversity of Leadership Training

Historical models of leadership, as well as understanding the philosophical and theoretical basis for it, could help in evaluating contemporary management paradigms. The servant leadership model creates a position of a local, regional, or national leader who has power to guide, respond, and influence. This type of leadership structure could become a foundation for administrative structures in local churches and denominations. Co-leadership, co-accountability, and co-partnership have to become foundational in the development of a theology of mutual responsibilities.

Generational, denominational, and racial differences are dividing many churches today. These differences are evident in numerous ways. Cultural rights are still very dogmatic beliefs in the Protestant world. The co-partnership model might suggest having one of the leaders to be male and another female; one young graduate and

another experienced leader, one Ukrainian and another Russian, and so forth. Discipleship and mentoring, tactical thinking, and strategic development have to do with advanced training and planning. The co-partnership structure has a very strong mentoring focus for leadership development in order to help each generation learn and use their gifts and talents for God's glory. "One head is good, but heads are better," is a famous Ukrainian saying. The Bible is also very clear in using the family as an example of co-partnership in managing a household. Stewardship was presented together with the birth of the first family, as Adam and Eve were CEO and COO not only of their own family, but of the whole Garden of Eden (Genesis 1:26-30; 2:15).

Two leaders in the church may not have the same roles and responsibilities. The executive pastor may ultimately submit to the senior pastor, yet all of us are commanded to "submit to one another out of reverence for Christ" (Ephesians 5:21). The church's role in bringing every generation to maturity in Christ raises two important reasons why a graduate program for executive pastors is necessary. First, there needs to be an environment in which members of the body of Christ who have spiritual gifts of administration or leadership can be further trained and equipped to mature in their faith and use their gifts for the edification of the church. Second, when these individuals are rightly trained, they can then bring much-needed administration to the development of lay leaders and education in the local church which is too great of a task for just one senior pastor to oversee by himself. Third, the Church of the Lord Jesus Christ will be able to better demonstrate a kingdom-oriented Redemptive Servant Leadership model for the family and society in Ukraine and beyond. "Your kingdom come" (Matthew 6:10) is part of the prayer taught by the Redeemer and involves eternal rewards.

## CHAPTER FIVE

### *Outcomes and Further Studies*

The ministry of the executive pastor could be instrumental in bringing unity and maturity to the body of Christ as he brings organization to the development of lay leaders, the discipleship process of members, and frees the senior pastor up to perform his duties of shepherding the flock and preaching the Word. A new leadership model, based on cooperation between church leaders, could bring better unity between churches and denominations. Two is better than one. The church family can learn so much from one another. The effectiveness of any work effort is measured by how many goals or objectives are achieved.

A new graduate program for senior and executive leaders in faith-based organizations could become a biblical guide in purpose-driven and peace-making pastoral ministries. The leadership structure needs to be discussed first in order to provide a proper understanding of teamwork and its selection and/or election, importance and/or values, and character and/or gifts as it cannot be forced on any group of people. A proper structure should provide a healthy influence on the development of human and other resources.

A proper partnership between senior and executive pastors may help address generational, denominational, and racial differences; advance discipleship and mentoring processes in areas they are responsible for; and enlarge the faith and vision of the church.

## 5.1 The Core Mindset of Executive Leadership Development

The role of the executive pastor is exploding and in high demand. The participation of 45 leaders from Russian speaking theological schools at the Institute for Excellence, held by the Overseas Council<sup>127</sup> in Odessa during February 26-28, 2007, helped to get additional data and terminology related to the office of those seen as second in command in the local church. Those answers were compiled with the Ukrainian pastors' reaction to the title related to executive church ministry.<sup>128</sup> Based on the given answers, it was easy to see that churches urgently need godly administrators in order to be good stewards of all God's blessings. It is dangerous to view a church as a profit-making (commercial) organization in which the administrative role of the executive pastor would be very different. Power and prosperity management can only be justified by the evidence of godly fruit in a business or nonprofit organization.

### 5.1.1 Advanced Stewardship Mindset

A "double blessing" is available when there is a proper relationship between the leader and his successor "to do even greater things" while at the same time, the "student is not above his teacher."<sup>129</sup> For sure, an enlarged vision of teamwork could be a tremendous help after the loss of a senior or executive pastor. God continued to lead his "people like a flock by the hand" (Psalm 77:20) after Moses and Aaron died.

Leadership formation should not be separated from theological formation. Their unifying effort could bring a change in seminary training programs. Biblical and systematic theology, as a science, is always under the pressure of change. Christian

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<sup>127</sup> More information about Overseas Council ministry and its partnership in developing Christian leaders is available at [www.overseas.org](http://www.overseas.org).

<sup>128</sup> Appendix #17, "Questionnaire on 'Second in Command' ministry."

<sup>129</sup> 2 Kings 2:9; John 14:12; Luke 6:40.



education as a “deliberate, systematic, and sustained divine and human effort to share or appropriate the knowledge, values, attitudes, skills, sensitivities, and behaviors that comprise or are consistent with the Christian faith”<sup>130</sup> is in its proper place when it is training the next generation to be leaders and theologians.

A survey of many programs of theological institutions in Europe reveals few options for those who really want to learn to become good stewards of the House of the Lord. USA seminaries and universities offer a number of majors with emphasis on administration: Theories and Application & Educational Administration, Church Personnel and Staff Development, Christian Ethics (or Ministry Ethics), Church Records, The Church Library, and Church Officers.<sup>131</sup> Dallas Theological Seminary recently announced a Doctor of Ministry program with a new concentration for large church pastors, executive, and associate pastors.<sup>132</sup> Ukrainian leaders do not have even that many options.

Research was done by the Eurasian Accrediting Association and Overseas Council in order to evaluate the effectiveness of theological education in Ukraine. The following three institutions were selected: UETS in Kiev, Odessa Theological Seminary and Donetsk Christian University. The Overseas Council wanted to know how effective those institutions were in training national leaders. After graduation, pastors have mentioned the urgency to obtain additional training in areas such as leadership and management as well as HR management.

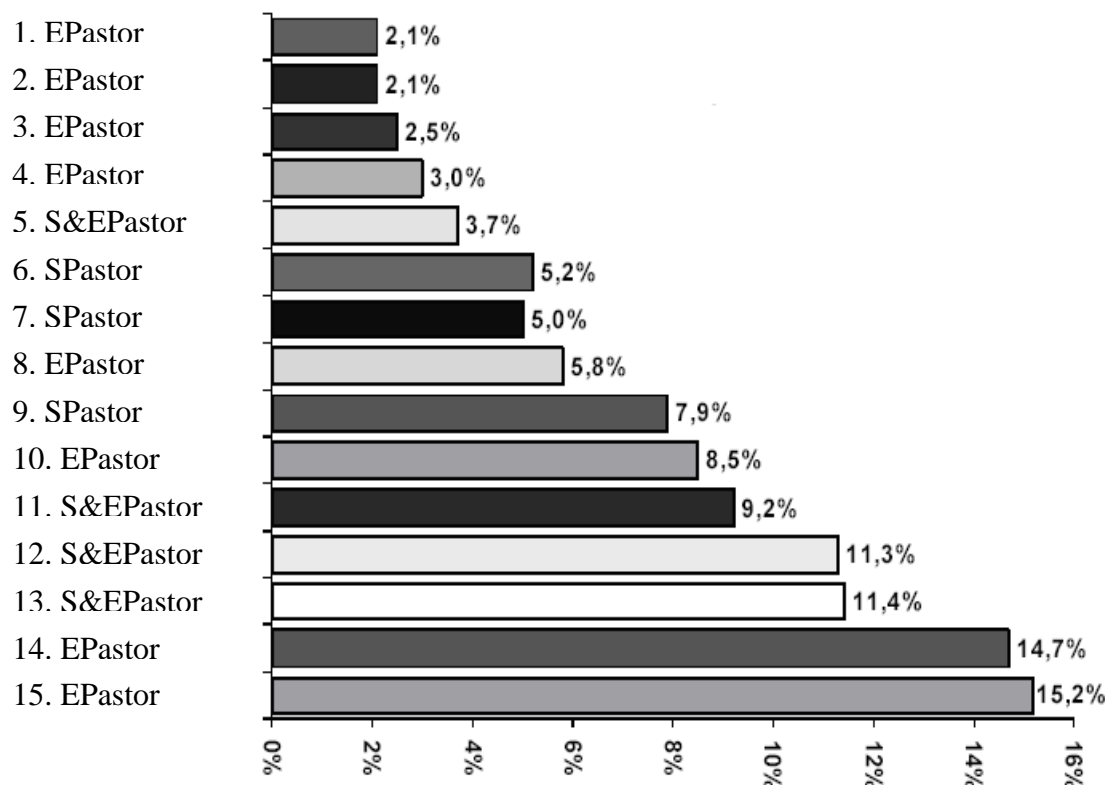
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<sup>130</sup> Michael J. Anthony, *Introducing Christian Education*, 27.

<sup>131</sup> [http://www.ficu.edu/plaindegree/master\\_of\\_church\\_administration.htm](http://www.ficu.edu/plaindegree/master_of_church_administration.htm) and many others like Boston College, Regent College, Andrews University, Bethel Seminary and Mercer University.

<sup>132</sup> Catalog and other information – [www.dts.edu](http://www.dts.edu).

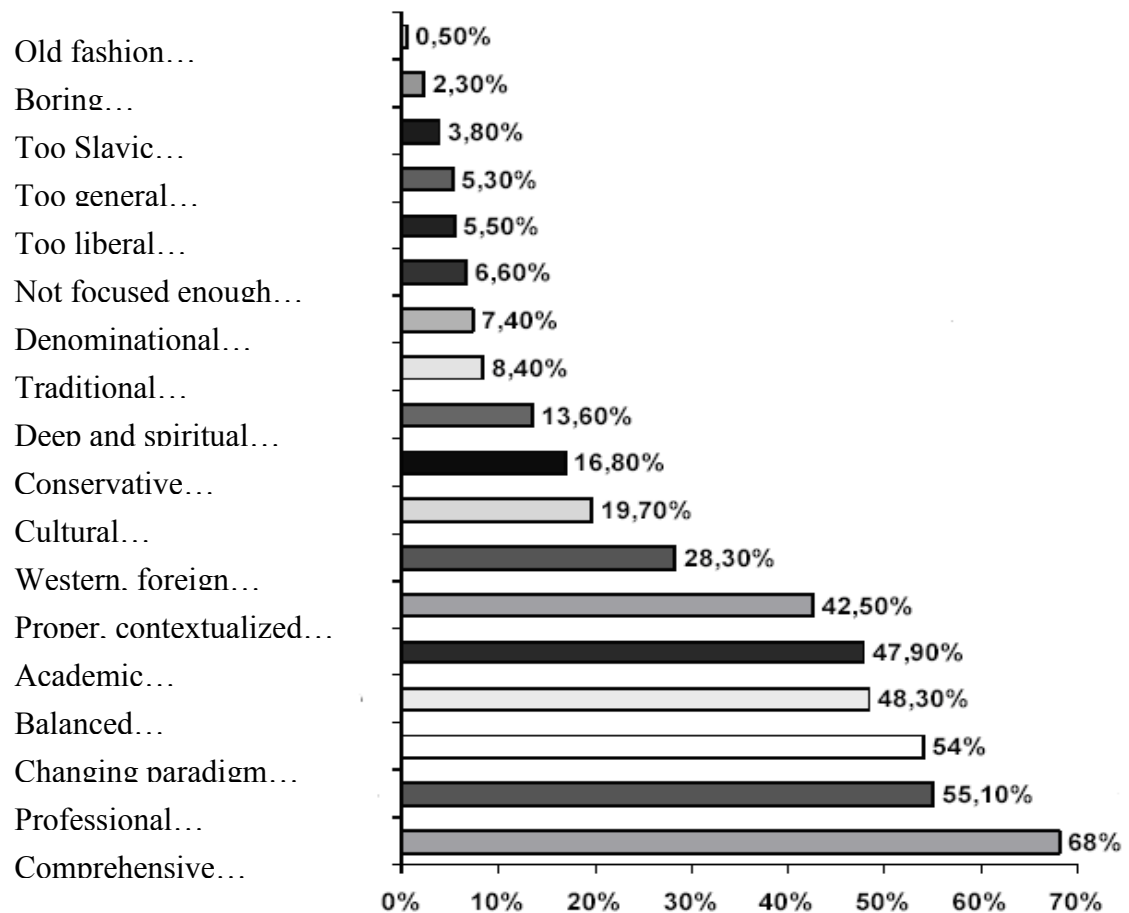
The following chart provides a percentage<sup>133</sup> of church based ministries, who have graduates of the three institutions involved. Their classification could help form an understanding regarding delegation or shared responsibilities between the senior pastor (SPastor) and executive pastor (EPastor):



The mixture of responsibilities is even more dangerous after the ministry is growing in size or numbers. What to do and how to do it effectively is a further challenge for theological institutions. Close to 45% of seminary graduates continue their education in secular institutions. Some have to obtain a secular degree in order to find a job, but some are challenged to continue their leadership ministry in a church without proper professional training in management. Ukrainian seminaries have to fight for their

<sup>133</sup> Jason Ferenczi, "Effectiveness of Theological Education in Ukraine," *Theological Reflection* #7, EAAA, 2006, 161. 1) International affairs; 2) Women's ministry; 3) Camp ministry; 4) Business development; 5) Preaching; 6) Home fellowship; 7) Counseling; 8) Music ministry; 9) Evangelism; 10) F&HR management; 11) Teaching; 12) Ministry outside of the church; 13) Unexpected ministry; 14) Youth ministry; 15) Children's ministry.

national identity, and at the same time they need more human and financial resources to offer quality graduate degrees. Students still have a very broad opinion about their seminaries and for them theological education is:<sup>134</sup>



### 5.1.2 Redemptive Leadership Mindset

The New Testament not only teaches one hundred percent commitment of personal resources (not ten or twenty five), but also calls for a full commitment in leadership and management. Disciples of Christ should have a different concept of leadership than the people of the world because of the “Redemptive Servant-Leadership” model of Jesus. He said in Mark 10:42-44: “You know that in this world

<sup>134</sup> Ferenczi, *Theological Reflections*, 165.

kings are tyrants, and officials lord it over the people beneath them. But among you it should be quite different. Whoever wants to be a leader among you must be your servant, and whoever wants to be first must be the slave of all.” Christian institutions ought to have a quite different approach toward leadership training than the world. When we strongly influence others by strong personal example and strong biblical teaching, students can see and learn about the power of redemptive leadership. Jesus perfectly lived out what he taught, providing a model of what it means to love God and others (the Great Commandment) and bring the Good News to the lost (the Great Commission). He taught as one with authority and taught those whom the scribes and rabbis would not have wasted their time – women, Gentiles, and all kind of “sinners.”

“Theological education is best provided to part-time students who are full-time Christian servants.”<sup>135</sup> This statement really challenges seminary leaders and urges them to better plan their programs. I believe that phrase does not speak about models of education, but rather, it speaks to the motives of education. As long as a student understands that his or her training in the seminary is a temporary location, they consider themselves part-time students. Having a set of core values of redemptive servant-leadership (competency, principal, character, transformation and so on) will motivate students to be godly leaders in their inner man as well as in their deeds.

### 5.1.3 Executive Functional Mindset

Church governance starts with the board of elders. Regardless of negative examples of elder led churches, a church planter needs to first form a board and delegate the full responsibility of church development on the chairman and members of

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<sup>135</sup> Michael J. Anthony, Introducing Christian Education, 36.

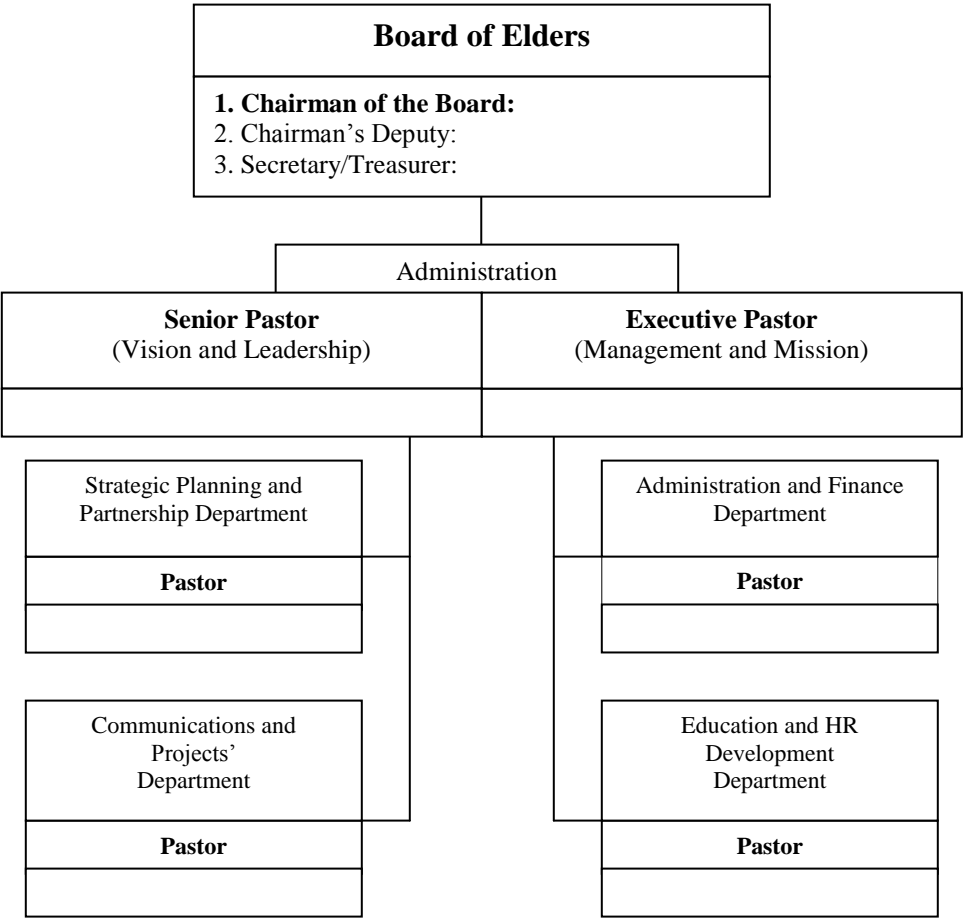
the board. There is plenty of written material on church, seminary, national, and international board development. All church leaders need group of godly people from diverse family and skills backgrounds to be held accountable and responsible to. The chairman of the board, together with senior and executive pastors, needs to be active in developing an internal structure so that the ministry is separated into equally important divisions. This structure has to support the vision and mission of the church.

God is still calling leaders to be like Moses who brought people “out of slavery;” like Joseph who built a proper reserve fund; like David who established Jerusalem; and like John, Peter, and Paul who built Christ’s Church. God needs leaders who will take responsibility for the vision and mission of the local church. Senior and executive pastors do not need to replace each other, but rather, they can share the burden of ministry by serving the people together. Each one of them needs to pick up his own cross and follow Jesus.

Through teamwork, churches would be more effective in planning, organizing, motivating, and supervising. A manual on church planting, written by senior and executive leaders of the church in Ukraine, is needed to help seminary graduates have some understanding of the first steps of planning. Right from the beginning, a team of two leaders could be instrumental in making church planting effective. The senior pastor’s role is to pray, work on the development of sermons for Sunday and midweek services, and develop classes for new converts and church based Bible school – Sunday school for all ages. In short, the senior pastor is responsible for preaching and teaching, and the executive pastor is to cover the areas of preparation for worship services, home fellowship, and proper finance and equipment management. Together, they build a

leadership team and church activities, according to the vision and mission given to them by God for a particular community.

The following table is one example as to how senior and executive leadership teams could be united by an effective teamwork of pastors in a growing church. This model is not a “one parent” family model and protects the leadership from being nominal or dictatorial. Each pastor has a clear understanding of vertical leadership responsibility and horizontal team management:



## 5.2 The Fundamental Shift in Senior Leadership Training

The Masters of Church Administration program for executive pastors could help shape a graduate professional program for senior pastors. God's work requires a variety of workers – including those who “plant the seed” and those who “water” it – who work together and watch “God make it grow” into a “crop for eternal life.”<sup>136</sup> This three-fold approach recognizes the dangers of a single leader and the need for accountability. The most effective leaders are servants, and the most effective servant leaders are redemptive senior pastors who serve God and people full-time. Jesus served those he called as a husband is to serve his wife. The senior pastor's responsibility is to build a family of God among the people he is called to serve.

### 5.2.1 Step-by-step Mastering

Business schools offer a lot of opportunities to master skills, gifts, and talents. Theological training is the teaching of pastors through a step-by-step process through similar systematic education. Combined with academic training, the local church has an outstanding opportunity to watch their senior leadership and their ministries move to the next level. However, to see these improvements, we must take the first steps of action.

Graduate and postgraduate programs for senior pastors as denominational leaders should be able to bring a life-changing experience in the life of big churches and denominations. An example has to be set on the highest level. After fifteen years of freedom in Ukraine, evangelical denominations are still struggling with the process of leadership change. After three to five years of ministry, the time of election or reelection of a pastor comes, and the lack of proper leaders is often the excuse for some

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<sup>136</sup> 1 Corinthians 3:6 and John 4:36.

senior pastors to leave their offices. On the other hand, the National Pastor's Conferences would prefer to take the lowest risk and reelect a leader for another term, hoping that in few years more candidates might be found. Yet little, if anything, is done to prepare these potential candidates. Denominations are even afraid to develop criteria for candidates on local, regional, and national levels because one criterion should be the pastor's proper education. The president of a denomination should set a standard for proper education for senior pastors, and the vice-president should have some training to help him as the executive leader of the denomination. Mega-churches will face this challenge soon as well.

#### 5.2.2 Graduate Program for Senior Pastors

The basics of the MCA curriculum is powerful because of the synthesis of knowledge taken from a variety of fields such as Ethics, Organizational Behavior, Strategy, Economics, and Marketing. In contrast, a Master of Divinity requires a student to complete a certain number of courses in the areas of Biblical Studies, Christian Education, Ethics, Ministry, and World Missions. Mentored Ministry courses truly prepare future pastors for ordained ministry. Although the MDiv can provide good religious and cultural content, a master's program needs to stress the cultural and denominational context combined with spiritual formation that cultivates personal faith, moral integrity, and public witness in the student.

The area of public leadership needs further development. Senior pastors need to gain new insights and biblical strategies to sustain their ministry. Therefore, graduate and postgraduate programs for senior pastors should be a life-changing experience in which pastors become better spiritual leaders and their studies are an evident investment



in the future of their churches and God's kingdom. The program has to be structured to maximize the value of their experience while minimizing time away from the church ministry. Learning takes time, and proper time management should be applied to the format and length of the program. The classical residential format requires an extended absence from a church. At the same time, at least a short residency on campus (one to three weeks) should be required. Off-campus residency is the best way to obtain shared learning experiences.

A senior MDiv or DMin program needs to provide the necessary tools, network, and framework for partnership and professional friendship that will help pastors achieve long-lasting change in life and ministry. By design, the program has to be adaptable to changes in the global church environment and changes in the personal life of the senior pastor. Faculty and participants<sup>137</sup> should be actively involved in the transformational and redemptive training process.

Numerous mega-churches have started their own institutions to train leaders since the often feel that seminaries are unable to even adequately train executive pastors to manage small churches. Seminaries in the USA and UA could do a better job in equipping pastors by establishing a curriculum more focused on planning for change and the future of ministry. All too often, theological education is too focused on the past – dead languages, archeology, church history, apologetics and forth. These things are certainly important for theologians, but they are not the top priority of senior and

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<sup>137</sup> Senior and executive programs should be for church leaders. Most pastors looking for these programs are already mature in age and, to my experience, are not in favor of being called students. They would rather be called participants as they are already actively taking part in ministry and vocational training. Students normally do not yet have life and ministry experience.

executive leaders whose focus is on the daily tasks of church ministry. Sustainable success requires expert leadership in areas related to the life of the church today.

### **5.3 The Core Values of Unity within Diversity**

Senior and executive leaders are called to protect the unity of the Body of Christ within its full diversity on a level of the local church, denomination, and universal church. Leaders are called to protect church members from evil and false teaching through prayer, fasting, and sound teaching. Additionally, pastors need to lead people by personal example in the fulfillment of the Great Commission and Great Commandment of the Lord Jesus Christ, and they should be praying that God would influence the people of a nation to live according to the will of God written in the Word.

#### **5.3.1 Quality and Equality toward Unity**

Taking MCA classes should be a life changing experience for leaders coming to study at UETS from different denominational churches. The new graduate program, as well as the four undergraduate programs, should be focused on unity between local pastors and denominational leaders. Three national leaders<sup>138</sup> were invited to be a part of the Advisory Board for MCA program development in order for them to work together on the problem of disunity. Financial and faculty limitations would not allow one denomination to offer a quality leadership program. Two leaders of denominations and one leader of the mega church have agreed to work together on the program, faculty, and partnership development. They have committed themselves to talk to other leaders in order to see if education for senior and executive pastors could become a

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<sup>138</sup> Dr. Grigory Komendant, as retired General Superintendant of the biggest Baptist Union in Ukraine; Pastor Peter Kovalenko, as Senior Pastor of the Biggest Pentecostal church in Kharkiv; and Bishop Vasily Raichinets, Senior Pastor of Evangelical Free Churches.

common ground of cooperation. Lord willing, the MCA program will be the beginning of strategic development of advanced stewardship programs for God's kingdom.

The following thoughts could be helpful ideas vital to every pastor desiring to be an instrument of peace:

- 1) Understanding the importance of systematic studies could help pastors develop common ground for better cooperation.
- 2) Understanding the importance of hermeneutics could help pastors in developing accurate exegesis of biblical passages that divide churches.
- 3) Developing a fellowship of pastors could help them learn what has divided them in the past and learn to forgive each other.
- 4) An evaluation of past tragedies (e.g. seventy years of communism) could help resolve conflict between leaders of major conservative denominations.
- 5) Joint projects in the areas of education and ministry training could help pastors eliminate a spirit of criticism among each other.
- 6) Joint projects in the areas of evangelism and church planting could really unite evangelical churches in Ukraine.
- 7) Joint seminars and conferences could help evangelical churches develop a unified vision for Ukraine and beyond.

In John 17:22, Jesus prays, "The glory that you have given me I have given them, so that they may be one, as we are one." The key words here are "glory" and "unity." Herman Ridderbos, in his commentary on John 17:22, tells us that "this describes what Jesus gave to his own in the most exalted terms. Jesus has already said, 'I have given them all that you have given me,' which was more precisely defined as 'eternal life.'"<sup>139</sup> As His body, we also reflect the glory of the Head and, even more importantly, the fullness of His glory depends on His Church because we are called to

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<sup>139</sup> Herman Ridderbos, The Gospel of John (Grand Rapids, MI: William B. Eerdmans, 1991), 562.

continue what He started while He was on earth. Now it is the responsibility of the church to go and bring the good news of salvation. The Church will be able to do it, because Jesus is building His Church, and His holy presence is upon and in His Church. We are His church. Furthermore, as Riddberbos states, the

reference is not to preexistent (and post existent) glory of Jesus, which at his departure he still had to receive, but to the glory with which the Father clothed and equipped him as the Son of man for his mission in the world” (cf. vs. 2a; 3:34, 35; 5:20, 27; 10:17). “Glory”, therefore, refers here not to a single, all-surpassing gift but to Jesus’ all-embracing *authority* and *power* and its manifestation during the performance of his task in the world (1:50-51; 2:11; 11:4, 40).<sup>140</sup>

The glory of Jesus is the deep foundation of His body’s unity. It was Jesus’ final prayer that the believers be one. Tenney offers four allied concepts regarding this “oneness”:

- (a) Unanimity – absolute concord of opinion within a given group of people.
- (b) Uniformity – complete similarity of organization or of people.
- (c) Union – political affiliation without necessarily including individual agreement.
- (d) Unity – oneness of inner heart and essential purpose, through the possession of a common interest or a common life.<sup>141</sup>

### 5.3.2 Corporate Excellence toward World Missions

A new commandment of the Lord Jesus Christ is concluded by the following statement: “By this all men will know that you are my disciples, if you love one another” (John 13:35). Joint teaching could lead toward corporate church planting and missionary activities. It is not wise to have training seminars separately for each denomination in order to teach cross-cultural subjects. Churches need to teach cross-

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<sup>140</sup> Ibid., 563.

<sup>141</sup> Merrill C. Tenney, John: The Gospel of Belief (Grand Rapids, MI: William B. Eerdmans, 1976), 248.

denominational subjects in Sunday school in order to protect church members from a sectarian understanding of World Missions. The MCA program will cover the subject of spiritual warfare in order to help different evangelical churches stay away from an unhealthy understanding of evangelism. Strategic and tactical planning in mission should not be in contradiction with the guidance of the Holy Spirit. The following table could be very helpful in strategic planning for outreach in the 21<sup>st</sup> Century:

<b>Description:</b> <i>Gospel witness by church members...</i>	<i>Evangelism:</i> <i>...to people who live among them.</i>	<i>Regular Missions:</i> <i>...to people from a different culture.</i>	<i>Frontier Missions:</i> <i>...to people when they move to live among them.</i>
What type of outreach?	Monoculture.	Cross-cultural.	Unreached Peoples Groups.
How strategic is the outreach?	People have access to the preaching of the gospel.	People have limited access to the preaching of the gospel.	People have not had an opportunity to hear the gospel even once.
What about the existing churches?	There is a viable witnessing church.	No churches in the area, but some scattered Christians.	Full circle of mission strategy to be applied.
Who is responsible?	Church member's priority...	Local Church's responsibility to start sister churches	"Church planting ministry" responsibility
How many unreached people?	City, town, village(s)...	Area, region.	Local area or another continent...
How many full time workers?	Give and go.	Give and go.	Give and send.

"A Church for Every People"<sup>142</sup> could be our second area of partnership. According to Ralph Winter and Bruce A. Koch, today there are an estimated 10,000 unreached people groups. More than 20,000 churches need to be planted in Ukraine alone. Hundreds of missionaries and thousands of "tentmakers" need to be trained and sent in Ukraine.

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<sup>142</sup> Tenney, John: The Gospel of Belief, 517.

## **5.4 The Further Study**

An advanced stewardship program needs to be developed for transformational ministry training at the highest level of leadership. A professional program needs to be taught by a team of leading Christian ministers so pastors have an opportunity for ongoing training. Most of all, Ukrainian churches need leaders as much as Ukrainian cities, towns, and villages need churches. If only UETS will provide further training to the next generation of pastors as well as those already in full-time ministries, we will continue to have not only hundreds or thousands of pastors taking our classes but administrative assistants attending UETS as well. In this way, churches will continue to rely on seminaries to train new leaders and continue to equip existing leaders.

### **5.4.1 The Implication of Desired Reforms**

The MCA program will provide guidance and direction to business management-oriented students in the development of those skills that are recognized criteria for successful leadership in the church environment based on the servanthood, leadership, and redemptive models of Jesus. Colleges and universities have long been perceived as the cradle of leadership and creators of leaders. Secular society views institutions of higher education as a training ground for future leaders. Students in secular institutions are encouraged to engage in various committees, clubs, and athletics, while students in theological institutions similarly engage in various ministries in order to develop their personal skills and character. There is a great difference between those training for the business world and those becoming an employee of the church and living on a “humanitarian” salary. Regardless of the many difficulties of working in a church, there are many people eagerly accepting employment by the

church, because they feel more comfortable in the religious environment in order to be used for the cause of the church.

The most radical change with an MCA program may be seen in the understanding of spiritual authority. Most people understand the Holy Spirit is the one who imparts authority to individuals regardless of their level of involvement in ministry in the church or outside of it. At the same time, it is hard to find older leaders capable of staying away from the temptation of establishing their own authority by giving humanitarian aid, finances, or privileges to people. Of course, younger leaders have their own challenges. Some of them deal with selfish ambition and pride and eagerly seek higher paying positions because they have a degree. However, in the church environment, it does not – or should not – work this way.

Another area of change is in the understanding that the *office* of pastor is to come after the *spiritual gift* of pastor/shepherd. In many cases, pastors are just employees of the church performing certain duties for the congregation who can be fired whenever the people no longer like him or his family or his style of preaching. In contrast, the pastor is supposed to be a visionary leader of the church, called to a life ministry, and capable of starting new churches and being a spiritual father to many. However, no pastor can fulfill this dream without having a proper team and an understanding that, together with the saints of his church, he is called to evangelize and minister to people in the world. Someone has said that we need to recognize that the people of God are the people of God every day of the week and twenty-four hours a day. The third area of transformation is in the understanding that whatever we do becomes ministry when we do it “as to the Lord.” Jesus has promised to be with us and

fill us with His wisdom and power all the time – whether we're at home, at work, on a street, or in church. Christians, no matter what they do, should have a highly-developed core values based on their biblical beliefs and should be known as people of integrity. Success comes when we are making a difference in our personal life as well as in the lives of others.

It is a great privilege to train pastors, teachers, and other anointed church leaders, because all of them have a leadership role in the church. Their ministry is strongly connected with those Christians who have a role in the marketplace in order to extend the kingdom of God. All of them are united as one because God's kingdom starts with the King of kings, our Lord Jesus Christ who is the Head of the Church. The Bible offers many examples of different people expanding His kingdom into every area of society. For instance, Joshua and Caleb were military leaders, Abraham and Isaac were businesspeople, Joseph and David served in the government, and Nathan and Daniel were prophets – advisors to the government.

Change in the leadership worldview is not to be done because of the management situation in a national church. For sure, change brings a lot of new surprises, but in God's kingdom we are called to obedience to the leading of the voice of the Holy Spirit. James reminds us that obedience is evidence of true faith. James 3:7-10 teaches about the fruit of obedience:

Submit yourselves, then, to God. Resist the devil, and he will flee from you. Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded. Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom. Humble yourselves before the Lord, and he will lift you up.



The gift of obedience is the freedom to recognize God's sovereignty by submission to Him and coming near to Him. The work of obedience is washing our hands, purifying our hearts, grieving, mourning, and wailing in order to be humble before the Lord. The result of such obedience is power to resist the devil in order to have an abundant life.

For church staff and board members evidence of faith in the mission of the ministry should come in obedience to God, but may also be revealed through the extra time, energy, and funds they invest into the fulfillment of the mission. Peter C. Brinckerhoff's list of seven characteristics for successful faith-based organizations begins with the need to have faith in the mission of the organization:

1. Have a foundation of faith and a focus on mission.
2. Have volunteers who fill key roles knowledgeably and competently.
3. Have staff who use their gifts and let others use theirs.
4. Pay close attention to markets.
5. Value excellent stewardship in finance, strategic planning, and resource management.
6. Value flexibility within the value structure of the faith.
7. Focused on achievable growth.<sup>143</sup>

#### 5.4.2 The Vision Implementation

The Church Fathers were also church leaders. Church history is an open-ended biblical story of church leadership development after the ending of the book of Acts. James implemented *episkopoi* – overseers or bishops – as leaders within the Jerusalem church along with the apostles and elders. Ignatius, who may have been a disciple of John, served as a “second in command” bishop of Antioch in Syria. Among the well

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<sup>143</sup> Peter C. Brinckerhoff, Faith-based Management (Hoboken, NJ: John Wiley & Sons, 1999), 47.

know church leaders are Polycarp who was bishop of Smyrna and Clement who became the bishop of Rome. The most important understanding between an archbishop and bishop was their mutual responsibility for the church of the living God. Even voting or casting lots should not be a typical solution for church conflict. What is good to the Holy Spirit and to the Church needs to be criteria of consensus.

“How to be great #2” was the title of a picture on the front page of Harvard Business Review.<sup>144</sup> In the near future, the separation of church and state will be even more strict – not because of persecution, as previously in the USSR, but as a result of a clearer understanding of corporate responsibilities. Only that kind of separation can bring a right relationship between nonprofit and business organizations.

The business world, which helps people meet their financial needs, is predominantly a secular world. It is most important that the church not become secular in this way, as the purpose of the church is to meet people’s spiritual needs. As for leadership principles, the ministry of the church and the world of business should operate according to the same criteria and on the basis of the same absolutes, particularly if they consider themselves part of the same kingdom. A pastor once told a gypsy lady that it is not good to steal on a train. She answered, “It is not good to steal in a church, because God is there, but there is no God on a train.” What a tragedy it is to allow different principles and standards between the church office and the secular work world. Certainly, they have different functions, but dualism is not a solution for Christians. By dividing people into two groups, we blur the understanding of God’s absolutes for all people under all circumstances. That is why there are still many businesses that have nothing to do with the church, even though their CEOs are

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<sup>144</sup> Harvard Business Review, (May 2006).

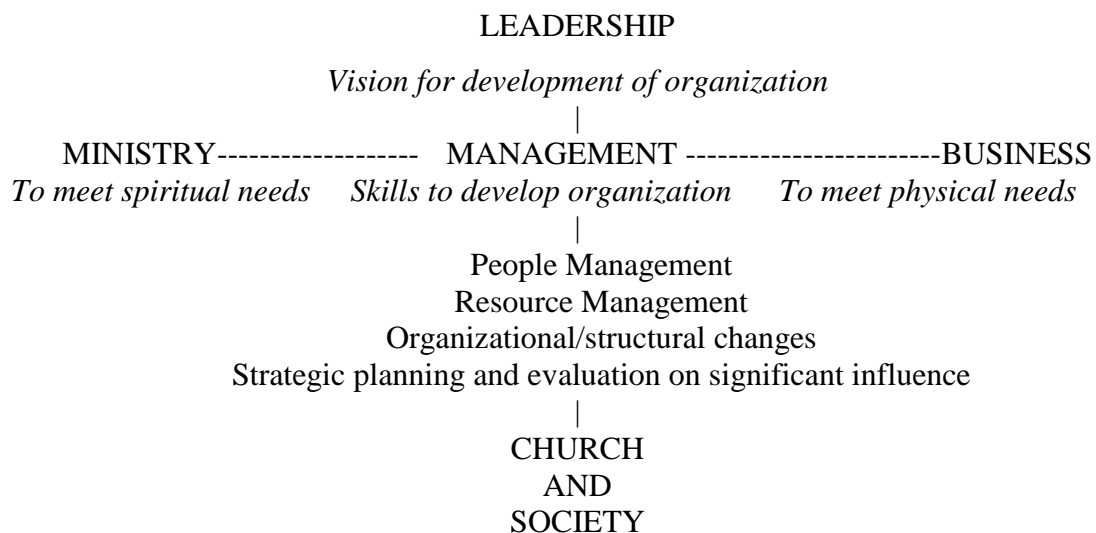
supposedly fully committed Christians. Likewise, there are some churches operating as private businesses that have nothing to do with God's kingdom.

Last but not least, one outcome should be the practical application of team strength in any area of life in a Christian community. First Thessalonians, reminds us what should be a core vision for each godly believer – readiness for Jesus Christ's return and importance of supporting each other in the most practical of ways. First Thessalonians 5:11-22 mentions fourteen elements of a good team ready to encourage each other and build each other up while they are fulfilling their vision and mission:

- (1) Respect and honor each other as leaders in the Lord's work;
- (2) Live in peace with each other;
- (3) Warn those who are lazy;
- (4) Encourage those who are timid;
- (5) Take tender care of those who are weak;
- (6) Be patient with everyone;
- (7) See that no one pays back evil for evil, but always try to do good to each other and to everyone else;
- (8) Always be joyful;
- (9) Keep on praying;
- (10) No matter what happens, always be thankful, for this is God's will for you who belong to Christ Jesus;
- (11) Do not stifle the Holy Spirit;
- (12) Do not scoff at prophecies, but test everything that is said;
- (13) Hold on to what is good;
- (14) Keep away from every kind of evil, stay blameless and holy.

The Christian community has to have enough authority to manage relationships between the State and the Church. A country can have a diversity of nationalities, parties, languages, and cultural differences, but our present world experience has made

clear that two powers cannot rule equally. The 1797 Presidential election in USA, 1986 election in France, and 2004 election in Ukraine, brought strong division when the President and Vice-President or Speaker of the Parliament represent different ideological and/or religious values. In contrast, the Church should be a leading example of co-partnership between senior and executive leaders. Society can live better if the government of all levels would leave the leadership role to God, because “he sets up kings and deposes them” (Daniel 2:21). Thanks be to God for intrusting to His people ministry and business skills to manage His creation properly:



The following chart also underlines the understanding that vision for any organization comes from above, from the Lord Himself. He is the highest Leader, and any leader, whether in a business organization, church, or ministry has received gifts and talents from Him for which they are to be good stewards and managers. Nonprofit churches have a major responsibility to meet the spiritual needs of people, while business organizations are more oriented to meet physical needs. All people have these needs and social and emotional needs could all be added to this list and could be met by

either side. Jesus desires to use every person, regardless of his or her professional orientation, to serve Him by serving people. It would be wrong for churches to do business because God has given business people certain spiritual gifts, and pastors are to be gifts to the church. Executive pastors do not need to feel like they are doing what should be done by professional businesspeople in areas of finance or human resource management. God has made executive pastors to be leaders of His church, and He wants them to learn to be professional but in order to honor the Lord by their work.

May the Lord help me to continue my ministry by learning with the mind of Christ, understanding with the power of the Holy Spirit, and leading with the love of God the Father. This “Redemptive Leadership and Organizational Development” DMin program has truly helped me to:

- a). Have a deeper understanding of my full dependency on God and motivated me to fully obey His headship;
- b). Have a clear understanding that all my decisions need God’s direction and that my leadership authority should come only from my dependence on God;
- c). And have a stronger desire to be used by God in fulfilling His Great Commission by mastering His Great Commandment.

Thank you, Lord, for this awesome opportunity to become a part of building God’s kingdom by preparing godly leadership teams for church planting and its influential ministry in an ungodly society. The Church in the USA and UA both need godly executive pastors. Church leaders in Ukraine were able to grow amidst “the ice of Siberia,” but may “the Lord bless his people with peace” in the days to come (Psalm 29:11). You are Eternal God (Genesis 21:33). Amen!!!

## CONCLUSION

### *Understanding the Needs of the Time*

In his final message at the Lausanne Congress in 1974, Billy Graham encouraged and challenged the world with the following words:

I believe there are two strains in prophetic scripture. One leads us to understand that as we approach the latter days and the second coming of Christ, things will become worse and worse. Joel speaks of ‘multitudes, multitudes in the valley of decision!’ The day of the Lord is near in the valley of decision. He is speaking of judgment. But I believe as we approach the latter days and the coming of the Lord, it could be the time of great revival. We cannot forget the possibility and the promise of revival, the refreshing of the latter days of the outpouring of the Spirit promised in Joel 2:28 and repeated in Acts 2:17. That will happen right up to the advent of the Lord Jesus Christ... I am praying that we will see in the next months and years the ‘latter rains,’ a rain of blessings, showers falling from heaven upon all the continents before the coming of the Lord.<sup>145</sup>

Do these words come from the heart of the LORD? Truly they do. According to the Book of Acts, persecution scattered the believers. As a result, some of those scattered started to preach even to Gentiles, and “the power of the Lord was upon them, and large numbers of these Gentiles believed and turned to the Lord” (Acts 11:21). We should not have to wait until communists come and “encourage” us to be obedient to the gospel. We may imitate the example of evangelicals in Belgium who have spread the gospel without the support of the government and without persecution as a

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<sup>145</sup> Billy Graham, “The King is Coming” in Let the Earth Hear His Voice, Official Reference Volume for the International Congress on World Evangelization, Lausanne, Switzerland.

catalyst.<sup>146</sup> There, close to 500 churches (approximately 140,000 people), in spite of the ecclesiastical differences, are being allowed to organize their own religious education, broadcast on radio and television, and manage various chaplain services.

All the major denominations have freedom in Ukraine today. Church and state again have equal influence, and sometimes the church has the stronger voice. The Ukrainian Bible Society is one example of the results of this freedom. Because of its efforts, the National Parliament of Ukraine announced the year 2004 as the Year of the Bible! Nevertheless, a lesson needs to be learned from history. Real unity is not evidenced when, for example, all Pentecostal churches belong to the same Union; rather, real unity is when churches solidify a supportive partnership against the common enemy – the Devil and his evil spirits.

Today, the Ukrainian government does not want “new” churches (which are designated as “Western” churches by the government) to have much freedom. The government of Ukraine (as well as Russia) is seeking the support of churches to limit the influence of Charismatic, Presbyterian, and other denominations and their missionaries.

In light of the situation the church in Ukraine has found itself, what can we learn from the fifteen years of great freedom? The following is a sampling:

- We should be even more thankful to God for what He is doing by building up His Church in Ukraine and extending His kingdom.
- We are strong separately as different denominations, but we have real power when we do something together.

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<sup>146</sup> This situation changed on November 9, 2002 with the new “Administrative Council of the Protestant-Evangelical Religion” which organized on that date and started to function on January 1, 2003. BELPRO #505.

- Not only do we need each other, but we especially need the different generations of leaders to work together, benefiting from both the energy of the younger and the experience of the older.
- The younger generation of leaders has received a great opportunity to mature in developing effective ministry, being used by the Holy Spirit, and discerning between quality and average work.
- All leaders need to learn to balance growth and resources, remembering that bigger is not necessarily better and that quality should not be neglected!

In Luke 9:57-62, we can find three kinds of followers of Jesus. There are those who make decisions based on emotion, those who are waiting for a later date to follow Jesus, and those who would only follow Christ on a short-term basis.

There are many who, on an emotional high, say they are ready to do everything for Him, go everywhere for Him, and give up anything for Him. But in reality, fewer and fewer missionaries are going out from Ukraine, fewer churches are being planted, and fewer people are dedicating time to study at Bible school. Christians in Ukraine face the same challenges as Christians everywhere and respond with the same excuses: they don't have enough time, they can't commit all their time to school but have to work, or they don't have enough finances to attend seminary. Others say that the contemporary life makes study of the Word of God possible only through distance education. And then there are many ministries that encourage Ukrainians to spend a maximum of six months at school and then go and start a church before these believers have even had a basic Christian education. These church planters or missionaries hope to finish their training later, somehow. In most cases such churches survive only as long as there is financial support from a sending organization.



Mature leaders could, in some cases, learn by reading books or attending seminars. Distance education would be good for them as well. But the details of being a pastor, teacher, or ministry cannot be learned through correspondence in the same way a doctor or engineer could not be appropriately trained through only Internet courses. Medical doctors are encouraged to visit as many seminars as possible only after they have received a proper education.

In our thirteen years as a nation, denominations have started churches first and then trained pastors for those churches. The other extreme is to study first and do practical ministry later. Instead, we need a balance in which students are involved in ministry while being educated. The most successful UETS students have been those who were involved in church planting ministry from their first year of studies. They do not have problems with establishing and maintaining a full-time, self-supported ministry after graduation.

Unfortunately, the realities of life may show that a student, after receiving an undergraduate and graduate education, is still not prepared for professional work. Very often, a graduate is not sure if his new profession is part of his life goal. This uncertainty prevents him from really committing to the team having common values, interests, and dreams. For this reason, graduate education needs to be more mission-oriented. Church leaders should not have to spend time retraining seminary graduates to do ministry. Rather, the younger generation of leaders could be more practically oriented, working to understand the society they live in to effectively do ministry.

The MCA degree is for mature leaders who already working and know the benefits of education. It would be good to also see a younger generation of pastors

among mature leaders as well. A major test for maturity is always the capability of a senior or executive leader to solve a problem, develop a project, or cover the responsibilities of any particular church ministry. An effective leader needs to know how to manage people, figures, and ideas. Often, a maturity of relationships and professional friendships define who leaders are and what they will become.

Then, there are the followers of Jesus who would like to serve Him, but will do so on their terms: later, not right now. Jesus said to one man, “Come, be my disciple.” The man agreed, but he replied, “Lord, first let me return home and bury my father” (Luke 9:59). My father is eighty eight years old. Should I wait for him to die in order to be free to be a disciple of Jesus? No. Should I neglect my father? No, because “those who won’t care for their own relatives, especially those living in the same household, have denied what we believe. Such people are worse than unbelievers” (1 Timothy 5:8). We do not want to be worse than an unbeliever. Unfortunately, we do have several UETS graduates who were burdened to start new churches, but they delayed the vision in order to address more “important” matters such as obtaining a quality education, getting married, building a house, or raising children. To this day, these graduates are still not active for the Lord.

We want our students to be professionally trained, but at the same time, we want them to try and test themselves in ministry right away. Future medical doctors start with dead bodies in order to learn how to help living people be healthy. The same should be true for spiritual doctors: if they are not seeing sinners raised from spiritual death, they will not see their churches as the living body of Christ raised up for God’s glory.

Finally, there are those disciples who would like to follow Jesus and serve Him only on a short-term basis. “Yes, Lord, I will follow you, but first let me say good-bye to my family” (Luke 9:61). This is perhaps a better response than the previous disciple, for to say “good-bye” does not take as long as to wait for the death of one’s parents. Yet still, Jesus’ answer was clear: “Anyone who puts a hand to the plow and then looks back is not fit for the kingdom of God” (v. 62). This same kind of doubt, fear, and unbelief could paralyze the Church in Ukraine.

Regardless of the many challenges – and each generation experiences the same challenges, though in different forms – there are always those who believe in Jesus and follow in His steps. I do believe God is saying to leaders in Ukraine what He said to Elijah, that he had “preserved seven thousand others in Israel who have never bowed to Baal or kissed him!” (1 Kings 19:18). What a blessing to have godly leaders in Ukraine who have never bowed to any idol during their lifetime. True leaders do not run from challenges; they rise to the challenges before them.

The Old Testament clearly states that God’s people should be good workers (Genesis 31:42). Someone had to be responsible for properties, tents, the Temple, and so on. Specifically, Moses faced a challenging situation in conflict management even in legal matters. He needed to build a team of good workers with clearly delineated duties to be support for the priests and the Levites (Numbers 18), appoint leaders for each tribe, and train a new generation of leaders like Joshua. Moses was an Old Testament senior leader, serving God together with an executive leader, Aaron. Jethro’s visit to Moses and his wise advice became a model for leadership team development that is today used even by secular institutions (Exodus 18:13-27).

The New Testament is even stronger in developing a theological understanding of a corporate eldership structure without diminishing the role of the apostles, evangelists, prophets, pastors, and teachers. The book of Acts speaks extensively about the ministry of Spirit-filled leaders like Peter, John, Stephen, Barnabas, and Paul. To each one of them, God gave the ability to do certain things well. In Romans 12:8, Paul says, “If God has given you leadership ability, take the responsibility seriously.” The Catholic Encyclopedia offers simple and powerful guidelines for team ministry:

The adjustment to harmonious work must be made by the individuals to provide total cooperation and at the same time provide complete service to the People of God in that place and time. Success is best obtained when there is a genuine effort made to establish a spiritual program that the members of the team can apply and live with.<sup>147</sup>

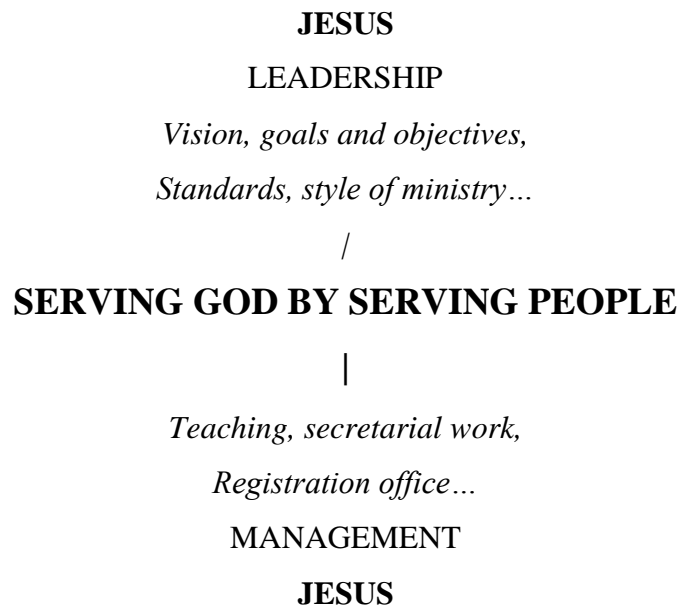
So, how different is the contemporary church? It should not be different from the first apostolic church that had the same vision: to fulfill the Great Commission of their Founder, the Lord Jesus Christ. It is the same church that is not trying to merely survive but to overcome the evil one. Many people have seen the picture of the ship on an ocean in the midst of a storm with the following words “A ship in a harbor is safe, but that is not what ships are built for.” In the same way, we know what Jesus built His Church for: to know Christ and make Him known. In this vein, education as intellectual growth is not in conflict with edification as spiritual growth. Likewise, witness by one’s lifestyle becomes the best friend of evangelism with the purpose of spiritual reproduction.

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<sup>147</sup> Robert C. Broderick, The Catholic Encyclopedia (Nashville: Thomas Nelson, 1976), 537.

UETS has to train pastors for the real world as much as for the real kingdom. Core values unite secular worldwide organizations and help them work together while they are building the future. But our core values must also be willing to embrace change if we are to move forward. “On the sad side are the good people who haven’t heard what is happening and so they just keep trying harder and harder in the old ways.”<sup>148</sup> Change is the word that both divides and unites the old and the new.

Since Jesus has invested so much in me, it is my responsibility to receive all that He has in His sovereign will for me. If I am going to be a transforming leader, then I should invest my power in my followers. I do want and need to take time to learn more from Paul, one of the greatest leaders of the Church, who said so many times, “Follow my example, just as I follow the example of Christ” (1 Cor. 11:1). Because leaders lead change, it is important to make sure that they are “doing the right thing” as well as “doing things right” – serving God by serving people:



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<sup>148</sup> Leith Anderson, Leadership that Works: Hope and Direction for Church and Parachurch Leaders (Minneapolis, Minnesota: Bethany House Publishers, 1999), 23.

## APPENDIX ONE

### Competency, Principles and Character Development Summary

#1.	Major Factors for the Period 1917 - 1991	Major Factors for the Period 1991 - 2007
	<b>Description of the Major Areas of Competency</b>	
Personal Life	<i>Life behind the IRON curtain: No future, no initiative...Few people willing to be openly called Christians. The church was underground and church life was separated totally from society.</i>	<i>Desire to live better and longer. Several options even as to residency (freedom to move to the West). The church cannot afford to train individuals for full-time work in the church.</i>
Leadership	<i>Not to be different and not to be seen. Church leaders had to work full-time in secular work and lead churches in the evenings and on Sunday. An arrested pastor was replaced immediately by another; if a meeting place was closed, members were informed. Discipleship was the highest level of systematic training, with strong emphasis on correction, but no coaching.</i>	<i>Have to be a leader even when no one is watching or following. People wrongly think education immediately makes one a leader – desire to get fast training even if it is not effective. Leadership has to be understood as an opportunity for freedom, not to produce an elite or a “caste” system. Leadership competency is available for all generations.</i>
Ministry	<i>Underground ministry or “prison” ministry in Siberia. Copying other ministries resulted in much legalism, and the environment of competition provided no room for compassion to promote a life of ministry. “No poor or needy people” in the USSR. State takes care of everyone.</i>	<i>Fast numerical growth, with strong desire to improve quality in major areas of life. Realization that there must not be a large number of dependent persons, but rather, leaders must be grown. Leaders who train leaders become better leaders themselves.</i>

Church Ministry	<i>“Home based” church mentality with little cooperation between groups. Some development of denominations, even on the underground level.</i>	<i>Denominational growth with strong network demands that allow for stronger local development. Fear of deconstructive centralization.</i>
Ministry to Families	<i>Family belongs to the state. Christian family life was not a happy life because of such factors as lack (and disapproval) of birth control, and the strong power of the pastor over a woman – believed to supersede her responsibility to her husband.</i>	<i>Major emphasis of the church: family life and training. Church the only hope for the development of solid family life and for the protection of family and society against same-sex marriage.</i>

#2.	Major Factors for the Period 1917 - 1991	Major Factors for the Period 1991 - 2007
	<b>Description of the Major Principles</b>	
Personal Life	<i>Orthodoxy or atheism, with major emphasis on “heaven on earth.” Discontinuity cut life into short seasons, and long-term objectives were not possible. No space for fresh ideas or even for church culture.</i>	<i>A free market that leads to making money the major goal of life while enslaving at the same time. Corruption in society tempts even church members to use any means to make life more stable. Emigration is still an option for many leaders.</i>
Leadership	<i>Older = wiser. Younger generation to serve older generation and learn by example. Sharing of some responsibilities with no delegating of authority. Decision-making process hidden from the people.</i>	<i>A “generation of children” taking care of their parents and teaching their children to be prepared for a hard life...Spiritual authority is not given and is not yet understood.</i>

Ministry	<i>Centered around “heroes of the faith” with uncompromising character and lifestyle. Team Ministry was not possible even though friendship was strong. The richness of learning and sharing, struggle and discovery was lost.</i>	<i>Centered around successful leaders often with an average level of integrity. Team Ministry, whether within one generation or inter-generational, is still an unknown principle for successful work. More opportunities to learn from the rich experience of past generation of leaders.</i>
Core Values	<i>“Fundamentalism” a core principle based on interpretation of biblical passages.</i>	<i>Big battle against tolerance of “contemporary” doctrines and dogmas of particular churches for the sake of ONE Truth.</i>
Power	<i>Authority of the Bible, power of the Church leader/bishop, power of the Holy Spirit.</i>	<i>Fivefold Ministry, shortcuts for obtaining a position (education or ordination), spiritual warfare.</i>
Vision	<i>Total submission to the leadership of the Holy Spirit, five-year plans and competition on state level.</i>	<i>Big plans, expensive objectives based on national and international input. Strategic planning and evaluation.</i>

#3.	Major Factors for the Period 1917 - 1991	Major Factors for the Period 1991 - 2007
	<b>Description of the Major Aspects of Character</b>	
Personal Life	<i>No clearly described periods of life with reflection on maturity. Even society was “one-time opportunity” oriented: Take from life or work whatever one can now to have something for the future.</i>	<i>A greater and ever-increasing emphasis on personhood (from new converts to main leaders) rather than on position. More emphasis on what one will leave behind (character - ministry).</i>



Leadership	<i>Time is the main teacher. Maturity of character supported by family status, children's behavior, and leadership capabilities.</i>	<i>Redemptive transformational emphasis on character development from how it was, to how it is now, to how it should be.</i>
Ministry	<i>Constant struggle with absolutes and competition between leaders in their part-time ministry on the basis of their character. Divorce, homosexuality, etc. were unknown.</i>	<i>Constant struggle with tolerance toward sin in order to win the sinner. Aspects of "the Church in crisis" that were not known to the church in the past. Doctrinal challenges and development of Systematic Theology as opposed to Historical (contextual) Theology.</i>
Growth in Integrity	<i>The most important factor in character development. Demanded NO compromise with sin, sinners (state), or self.</i>	<i>Battle for integrity not to be lost. Importance of development of a "common" language as to what is right and what is wrong.</i>
Growth in Maturity	<i>Common ethical standards with the understanding that leaders have to be examples. The fruit of the Spirit to be seen in its fullness, regardless of maturity level.</i>	<i>Developmental stages of maturity. Longing to be discipled and mentored. Leadership training opportunities in even more in demand in the areas of family life, church/ministry administration...</i>
Growth in Effectiveness	<i>Not an issue. Measures or statistics not to be relied on; growth understood to be for heaven's sake... Numbers considered a negative factor; emphasis on the "small flock" of followers of Jesus.</i>	<i>Effectiveness becomes a major factor, supported by ongoing evaluation and development plans. Focused ministry based on strategic planning. Numbers are absolutely important now with a shift to integrity and development of maturity.</i>

## APPENDIX TWO

### UETS History in Brief

(These are the main events that shaped the history of seminary development.

Statistics on graduates and church planters are not part of this document.)

**1991** Ukraine becomes an independent country. Evangelical churches start to come out of the underground; many unions and fellowships of evangelical churches are registered. A whole series of seminars and conferences proves the need for systematic education that would develop leaders equipped to minister in the new circumstances of freedom and opportunity. In January 1991 a correspondence course starts, using the program of the International Correspondence Institute.

**1992** Poliana, Carpathia area (Western Ukraine) holds a one-month seminar in August. The seminar is one of the first steps in the establishment of systematic theological education in Ukraine. The seminar offers students introductory courses in Theology, Evangelism and Mission Work, Christian Education, Christian Counseling etc.

**1993** The Ukrainian Pentecostal School of Theology opens in August in Poliana, offering a one-year intensive program on a certificate level. Students come from different areas of Ukraine and Russia. Many of them are already full-time ministers and some are young people with a strong desire to give their lives for ministry for the Lord. One year of running the program makes clear that students need training in more specific areas.

**1994** Due to rental problems, the school leaves the facilities in Poliana. Upon moving to Kiev, three new departments open: Christian Ministry, Music Ministry, and Christian Education, specializing respectively in church planting and development, church music and worship, and Sunday school administration and teaching. At this time, the school is renting one and a half floors in a four-story hostel building in Kiev.

**1995** Meetings are held to form an independent Board of Control. The first master planning of seminary development is formed under the guidance and supervision of Dr. Manfred Kohl (Overseas Council). The school changes its name to Ukrainian Evangelical Theological Seminary.

**1996** The European Evangelical Accrediting Association co-coordinator Dr. Adrian Stringer pays his first visit to UETS in order to help with the accreditation of the school's programs. UETS students are forbidden to teach Christian Ethics and English in public schools because of the "White Brotherhood" cult that was started in Kiev.

**1997** This is the year of charity activities. Economical difficulties in the nation challenge faculty, staff, and students to feed elderly people and street kids in Kiev. A regional school in Krasniy Luch (East of Ukraine) opens under the leadership of UETS graduate, Pastor Andrew Bondarenko.

**1998** Due to rental difficulties, the school moves to the town of Boyarka, 30 kilometers outside Kiev. Major evangelistic activities are done in writing letters to those who have heard the Gospel on Radio or TV.

**1999** The European Evangelical Accrediting Association grants UETS accreditation on the Diploma level.

**2000** The school purchases 2.1 hectares (5.5 acres) of land in Kiev to situate the UETS campus permanently. The existing buildings on the site are in quite bad shape and in need of much repair/renovation. All seminary offices and classrooms are moved to the first floors of two dormitory buildings, taking up student rooms' space. Kitchen/dining buildings are repaired to the minimum satisfactory condition. The school year starts on October 1, since more time is needed to finish all necessary repairs.

**2001** The school renovates the Faculty Housing building and moves the offices of the Communication and Administrative Departments to the first floor of the building to free space in the dormitories. Academic and Administrative Center construction begins. The first phase of the project consists of renovating the existing building in the center of the site, which is to house a chapel for 400 people, a library and research center, and the offices of the Communication and Administrative Departments. The UETS BA program becomes fully accredited by the European Evangelical Accrediting Association.

**2002** For the first time, during the graduation ceremonies we have a prayer of dedication for some of the graduates already involved in pastoral/leadership ministry to give them the right to perform church sacraments as well as to conduct funerals, dedications of babies, etc. The Board of Control approves the dedication along with the blessing of the Pastors Board.

**2003** This year becomes a special year in developing the non-resident program of "Christian leadership." For the first time in UETS, we have two streams of non-resident students: 104 active pastors and leaders both from mega-churches and village churches. The academic center building #1 takes on its final shape. Two floors are functioning – Library floor and Chapel floor. The new library opens, on the ground floor of the Academic building.

**2004** The building project of the Academic building #1 comes to completion. Most of the offices move to the third floor of the Academic building to free space in Dormitory and Faculty Housing. The International Advisory Board forms to bring to the Rector of UETS, ideas and suggestions pertaining to the academic, spiritual, physical, and financial well-being and improvement of UETS. A regional school opens in Berdichev with the leadership of UETS graduates, Aleksey and Olga Zabelin.

**2005** Church Planting Supportive Ministries' project develops in order to invite different churches, ministries, and business organizations to become part of the CPSM Network. Transformation of four academic programs come into their final stage: (1) "BA program of Theology and Pastoral Ministry" with Flyugrant Sergei; (2) "BTh in Theology and Christian Ministry" with Rusin Ivan; (3) "Christian Counseling and Pastoral Care" with Patyuk Julia; and (4) "Music and Creative Art" with Khomenko Natalia.

**2006** The biggest graduate class so far (more than 40) receive BA and BTh degrees. The biggest nonresidential group of students (165) is active in ministry while receiving systematic education. Kindergarten (day nursery) opens to help families with little children. Uri and Kristina Deduck, UETS graduates, are sent as our first missionary couple to Crimea to work among Tatars.

**2007** For more information, please visit [www.ets.net](http://www.ets.net).

## APPENDIX THREE

### BTh in Christian Leadership

(Four years, 110-120 credit hours)

<b>Year One</b>	1	God and the Bible	3	<b>Ethics and ministry</b>	5	Old Testament Survey	7	New Testament Survey
	2	<b>Homiletics</b>	4	Hermeneutics	6	<b>Personal Evangelism</b> <b>Teem Ministry</b>	8	Introduction to Christian Education
<b>Year Two</b>	1	Christ and Salvation	3	<b>Ministry Principles</b>	5	The Holy Spirit	7	Introduction to Mission
	2	Introduction to Counseling <b>Practicum-1</b>	4	Church History-1	6	Marriage and Family Psychological Problems	8	Church History-2
<b>Year Three</b>	1	Man, Sin and Angels	3	<b>Church establishment</b> (church structure)	5	Ecclesiology, Eschatology	7	<b>Pastoral Theology</b>
	2	Gospel of John <b>Practicum-2</b>	4	Religions and Cults	6	<b>Church growth principles</b> <b>Leader's Character</b>	8	1 & 2 Corinthians
<b>Year Four</b>	1	New Testament Theology	3	<b>Biblical management</b>	5	History of Evangelical Churches in Ukraine	7	Apologetics
	2	Wisdom Literature in Pastoral Care <b>Practicum-3</b>	4	Pastoral Epistles	6	<b>Finding Leaders</b> <b>Mentoring Leaders</b>	8	Spiritual Revivals
							9	Thesis

*Comments:*

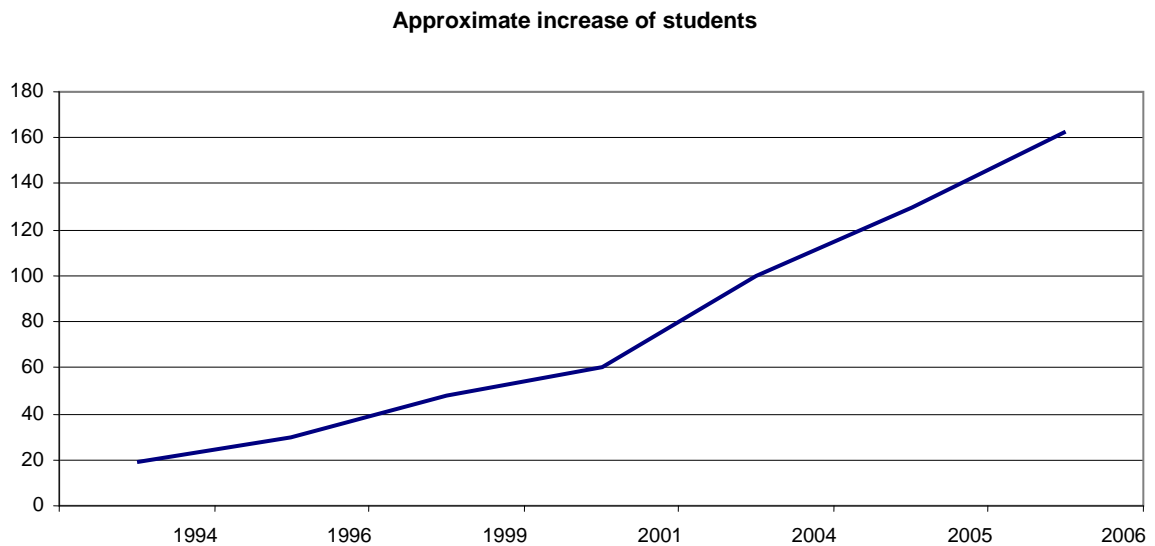
- 1) One year of study consists of eight blocks. These blocks (seminars) will be held during the first two weeks of every fourth month (excluding January) (1-2 block – November; 3-4 block – January; 5-6 block–April; 7-8 block – July and etc.). Students can join the program only from the November session of the first year. **The subjects in Bold** are the ones in Christian leadership and Ministry. Every subject is three credits (35 hours of lectures, reading of the assigned textbook, exams and written research).
- 2) The sixth block of every study year consists of two subjects. These subjects consist of 15-20 lecture hours. Other credit hours are gained by students through the additional practical or biblical assignments, including reading textbooks, exams, and written research.
- 3) Subject Practical Ministry (I, II, III) is related to the practical ministry of students (with filling in the reports) and doesn't require lectures in the classroom. A student needs 21-24 credits for the **Certificate**, 80-87 credits for the **Diploma**, and 110-120 credits for the **Bachelor's Degree**.

## APPENDIX FOUR

### BTh in Christian Leadership Program Evaluation

#### 1.1 The growth of the student population

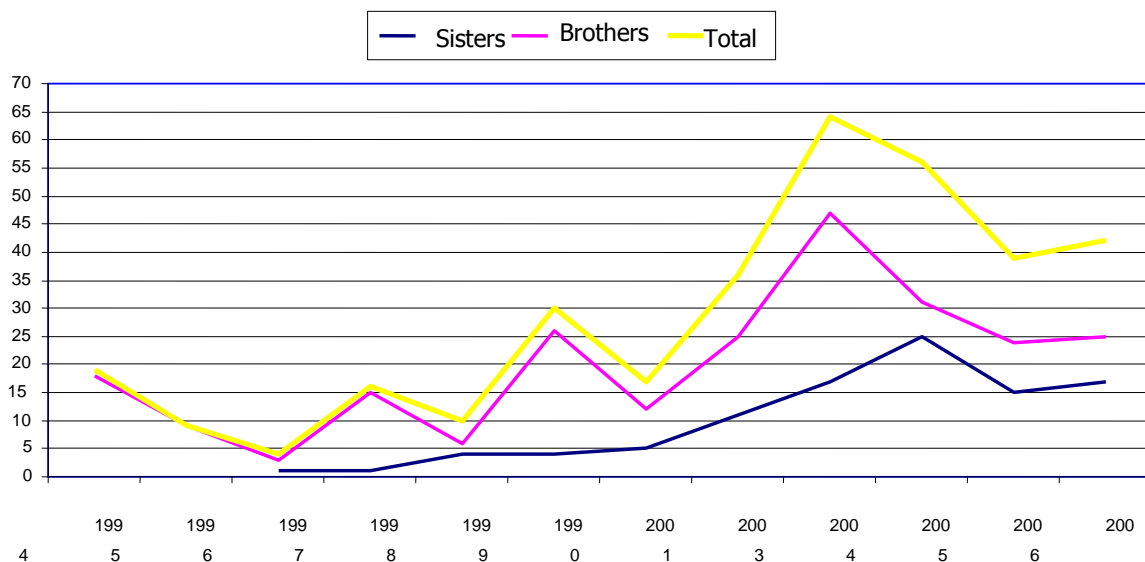
The most dynamic increase has been in the last four years. A first graduate (bachelors) program for ministry became the best advertisement. Vocational study is the best step forward for full-time church leaders. At the present time (2006-2007 academic year), there are 165 students studying in the nonresident program: first year – 36 students; second year – 31 students; third year – 67 students; fourth year – 31 students. The growth in the number of pastors enrolled speaks to the better spiritual and economical situation of their churches. This graph shows the approximate increase of students from 1994-2006.



#### 1.2 Admission of students

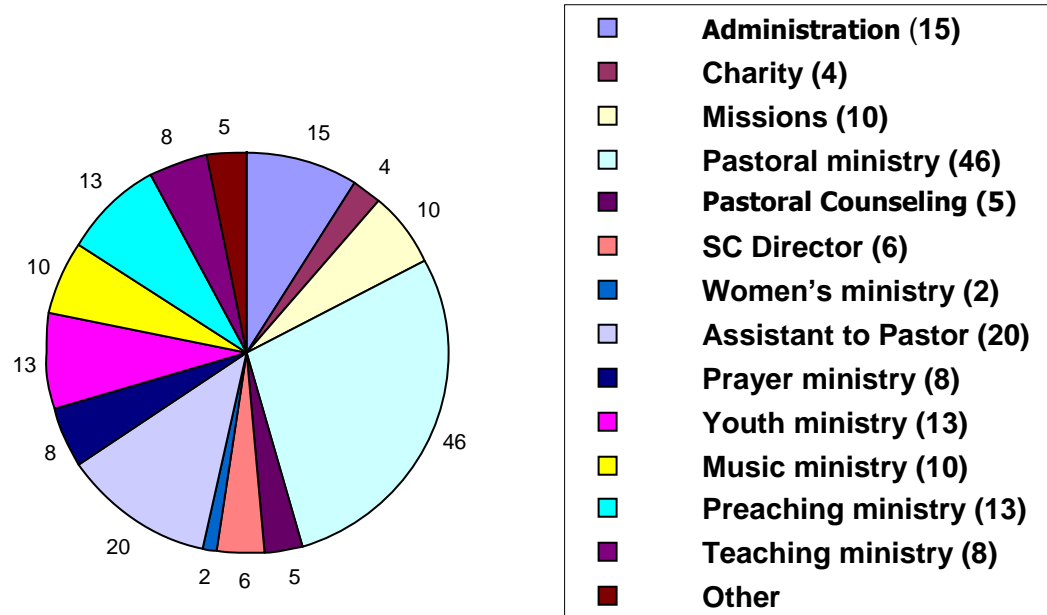
Years 2003 and 2004 became the most successful years in the number of student admissions. From 2005 to 2006 there was stabilization in the number of student admissions. The drop in the number of student admissions in 2003 could be influenced by factors such as, high requirements for entrance and serious work of the entrance examination, the improvement of the academic level of the program, or the ability to fulfill financial obligations. It is also possible that the reduction of effective advertising of the

program may affect student admissions depending upon whether the quantity of advertising increases or decreases year by year. Students outside of Ukraine have to pay a bigger price in spending more time and finances. This graph shows the history of the number of student admissions from 1994 to 2007.



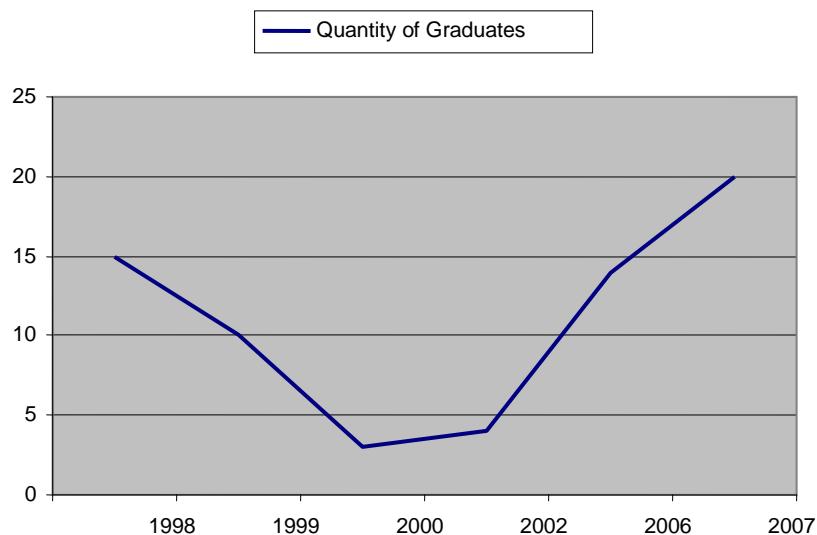
Year of entrance	Female students	Male students	Total
1994	1	18	19
1995		9	9
1996	1	3	4
1997	1	15	16
1998	4	6	10
1999	4	26	30
2000	5	12	17
2001	11	25	36
2003	17	47	64
2004	25	31	56
2005	15	24	39
2006	17	25	42
Total	101	241	342

### 1.3 Practical ministry of students



### 1.4 The graduates of the program

The first graduation on certificate and diploma levels was in 1998. In 2006, for the first time, 7 students earned a bachelors degree. In 2007, we are expect to have 20 students graduate at the bachelor degree level in the hopes of meeting this average every year. The table and graph illustrate the dynamics of development.





## APPENDIX FIVE

### **BA in Theology and Ministry** (180-196 ECTS credits)

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#### **COMPULSORY SUBJECTS**

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<i>Autumn Semester</i>	<i>Credits</i>	<i>Spring Semester</i>	<i>Credits</i>
<b>FIRST YEAR</b>			
Old Testament Survey	5	New Testament Survey	5
Hermeneutics	5	Life of Jesus Christ	5
Christian Ethics	5	Theology I (God and Bible)	5
Skills of Research	4	Homiletics	4
General Psychology	3	Developmental Psychology	3
English Language I	3	English Language II	3
Personal Evangelism	3	Mentoring	3
<i>Student Practicum I*</i>	2	<i>Student Practicum I*</i>	2
	<b>30</b>		<b>30</b>
<b>SECOND YEAR</b>			
Theology II (Christ and Salvation)	5	Theology III (Holy Spirit)	5
Church History I	5	Church History II	5
Religions & Major Cults	5	Romans & Galatians	5
Introduction to Counselling	5	Introduction to Mission	5
New Testament Greek I	4	New Testament Greek II	4
<i>Biblical subject (elective)</i>	4	<i>Biblical subject (elective)</i>	4
Ministry Principles	3	Church Growth	3
<i>Student Practicum II</i>	2	<i>Student Practicum II</i>	2
	<b>33</b>		<b>33</b>
<b>THIRD YEAR</b>			
Theology IV (Angel, Man and Sin)	5	Theology V (Church /Eschatology)	5
Pastoral Epistles	5	New Testament Theology	5
Christian Apologetics	5	Pastoral Theology I	5
Cross-cultural Com.	4	Thesis	8
Management of Leadership	4	Pastoral Counselling	4
Historical Theology	4	Church and Society	4
Student Practicum III	2	Student Practicum III	2
	<b>29</b>		<b>33</b>

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#### **ELECTIVE SUBJECTS**

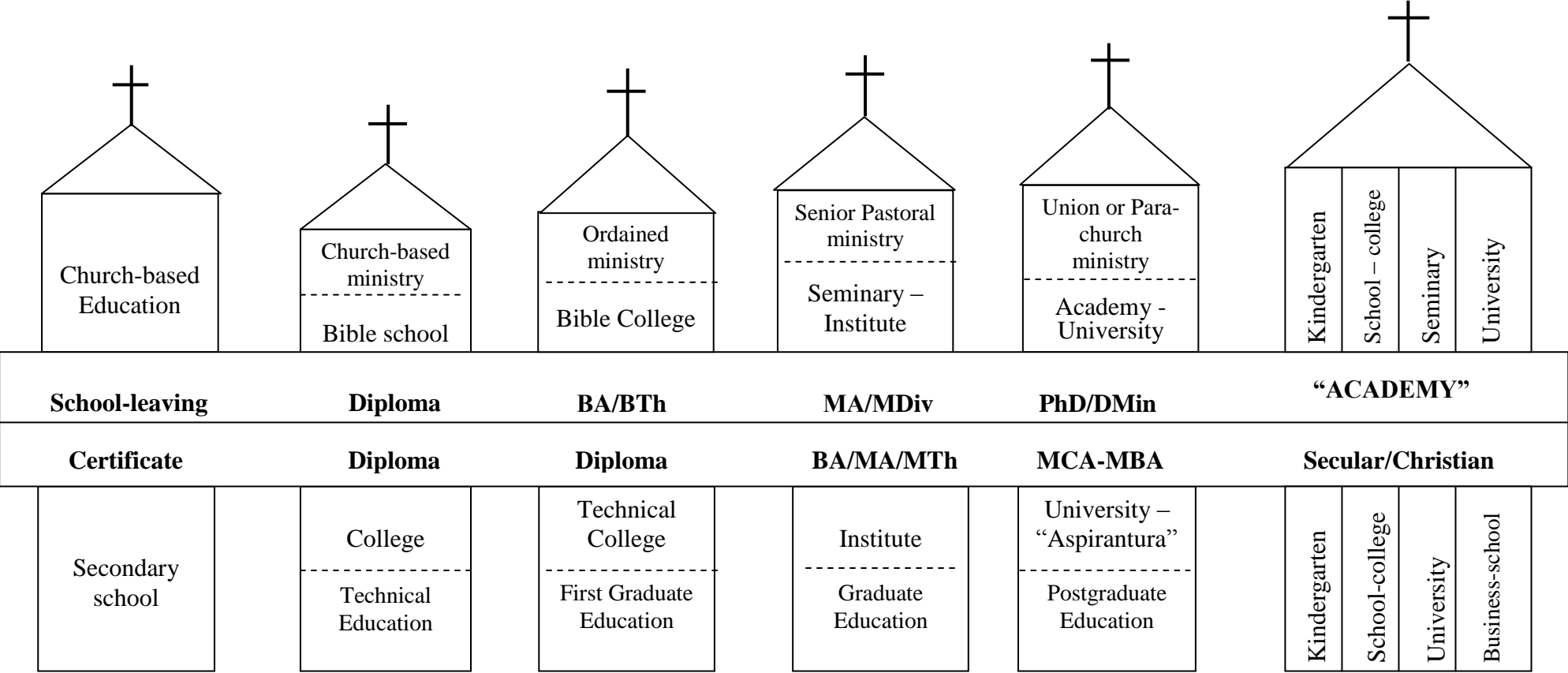
English Language III, V	3	English Language IV, VI	3
Introduction to CE	3	History of Philosophy	3
History of the Orthodox Church	3	Biblical Archaeology	3
Psychological Problems	3	Crisis Counselling	3
Family and Marriage	3	Evangelical Movement	3
Wisdom Books	4	Major Prophets	4
Gospel of John	4	Book of Acts	4
Pentateuch	4	Minor Prophets	4
1 Corinthians	4	2 Corinthians	4

## APPENDIX SIX

### Advanced Model for BA Residential Program

Specialization and philosophy of education	Subjects: 16 credits per semester x 8 semesters = 128 credits in four years (180-196 ECTS credits).	
<b>First Year</b>	<b>I Semester</b>	<b>II Semester</b>
<b>Foundational</b> spiritual education: Bible and Systematic Theology – foundations of faith, salvation and ministry.	New Testament Survey – 3 God and Bible – 3 Fruit of the Spirit – 3 Hermeneutics – 3 Gospel of John – 3 Personal Development – 2	Old Testament Survey – 3 Christ and Salvation – 3 Gifts of the Spirit – 3 Homiletics – 3 Book of Acts – 3 Personal Development – 2
<b>Second Year</b>		
<b>Specialized</b> training for major church ministries: preaching, counseling, youth, music...	<u>First quarter</u> (12 weeks) Subjects according to specialization... <u>Second quarter</u> (10 weeks) Church based ministry according to specialization.	<u>Third quarter</u> (12 weeks) Subjects according to specialization... <u>Fourth quarter</u> (10 weeks) Church based ministry according to specialization.
<b>Third Year</b>		
<b>Specialized</b> training for major church ministries: preaching, counseling, youth, music...	<u>First quarter</u> (12 weeks) Subjects according to specialization... <u>Second quarter</u> (10 weeks) Church based ministry according to specialization.	<u>Third quarter</u> (12 weeks) Subjects according to specialization... <u>Fourth quarter</u> (10 weeks) Church based ministry according to specialization.
<b>Fourth Year</b>		
Advanced education with emphasis on Biblical Management and Christian Stewardship: Christian Partnership.	<u>Block #1</u> (two weeks) Team Building – 3 History of Orthodoxy – 3 Practical Ministry - 4	<u>Block #2</u> (two weeks) Peacemaking Ministry – 3 History of Revivals – 3 Practical Ministry – 4
	<u>Block #3</u> (two weeks) Book of Wisdom – 3 Skills Development – 3 Practical Ministry – 4	<u>Block #4</u> (two weeks) Pastoral Epistles – 3 Partnership Development – 3 Practical Ministry – 4

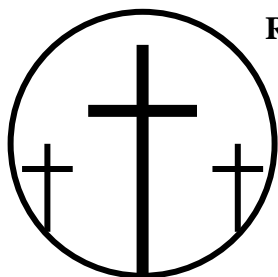
# APPENDIX SEVEN **Church and State Education**



## APPENDIX EIGHT

### **Redemptive Leadership**

Journal for Christian Leaders on Biblical Management



**Research.** Project #1 on “Christian Leadership Transformation in Post-Soviet Ukraine: The Urgent Need for Redemptive Leadership Development” could be summarized as follows:

- A) It is so important to see and understand God’s Church the way Jesus sees it.
- B) It is absolutely destructive to try to build one denomination by trying to destroy another one.
- C) Each generation of church leaders needs each other and is responsible for each other.
- D) Church-based fundamental training is vital for the influential growth of the church.
- E) Seminary training is vital for the new generation of national leaders as well as for the older generation in Ukraine in order to provide adequately trained leaders for church and parachurch ministries.
- F) The Church needs to remember her top priority, as commanded in the Great Commission.
- G) Church leaders need to be Bible-believing and God-fearing servants of Christ (Matthew 20:25-28). “According to Christ, the truest kind of leadership demands service, sacrifice, and selflessness.”

**Marketing.** There are no periodicals published on leadership in Russian or Ukrainian languages at all. A journal, entitled *Redemptive Leadership*, would be able to give an answer on a question: “What do I want and what do I need?” by using the following

tactics: No one knows what people want until one asks; People need God; Give people what they need in way that they will want it.

**Goal.** *Redemptive Leadership* journal would be able to provide “cutting edge” information on a quarterly basis in the following areas: Foundations of Management, Strategic Management, Ethics, Human Resources, Organizational Behavior, Managerial Finance and so on...

**Objectives.** The UETS leadership team (Board of Trustees) is so rich on leaders capable of writing articles and holding seminars. A *Redemptive Leadership* journal will be a great opportunity to publish their works and promote different types of seminars and programs available for leaders. Different seminaries and denominations will be able to publish their advertisements as well as papers.

**Partnership.** UETS is looking for investors and partners in Ukraine and abroad. Lord willing, a team comprised of those who believe in the importance of leadership development in Ukraine and the Slavic speaking world will come together in order to invest their finances and experience into *Redemptive Leadership* journal.

“With Him is full redemption”

Psalm 130:7

## APPENDIX NINE

### UETS Strength and Weaknesses

The following table was developed as an assistant tool for self-evaluation of the seminary's current situation as well as the spiritual church environment its ministry is developed in. This table is not really a list of UETS' strengths and weaknesses but five key elements which should help the seminary move on to a new level of training national Christian leaders.

#	Why does UETS have the potential and capacity to train leaders?	What kind of challenges does UETS need to address?
1.	The BA (residential) and BTh (non-residential) programs are well-recognized by a number of Evangelical denominations, and hundreds of church leaders appreciate freedom of thought as well as strong opposition toward any teaching that is not evangelical but liberal.	It takes time to work with each denomination individually. Some have their own educational institutions, but most of their programs do not have strong pastoral or church planting curriculum. There are no schools to train good church managers as all.
2.	UETS staff and faculty are strongly committed to the Great Commission of our Lord Jesus Christ, and each worker should be an active member of their local church and an active mentor of students (seven to twelve students per mentor).	As an interdenominational ministry, UETS can be part of church planting activities only in partnership with local churches. Church planting supportive ministries of UETS such as the literature fund, youth, and women's ministries, were developed to show graduates that we care for them and support them via their denominations.
3.	The team approach is a core value of UETS, helping each department and sub-department reflect their leadership style by using the formula: team	More teaching is needed regarding godly leadership in order to deliver church leaders from dictatorship or bishop mentality where church members simply

	leader + team members + objective task + budget + time- frame = team.	sit and wait to hear what the leader will tell them to do and how to do it.
4.	UETS has more than thirteen years of experience in training church planters and pastors. Of 385 graduates, 45% are leaders of churches and successful church planters. 164 pastors and church leaders are currently in the BTh program studies and a number of them would like to continue their education while they pastor churches from 30 to 3000 members.	Ukraine is only 14 years old as an independent nation and going through constant political, economical and spiritual change. Humanism is trying to take over the minds of millions of people, while materialism is a challenging test for Christians and the younger generation of Pastors and church leaders. The church planting process is slowing down because young families are not able to support themselves when they have children.
5.	Positive and negative experience in ongoing training and development of management skills for leaders of all departments. School of management (20 hours per year) is required for each manager including seven Academic sub-departments. Leaders will have to learn how to select people who are easy to work with, while, at the same time, they are willing to express their viewpoint.	“Leadership Enlightenment” should happen in churches. More teaching on leadership and management should be done in order to promote the importance of stewardship in faith-based ministries. One of the big challenges will be placement for pastors (including Administrative pastors and Youth Pastors and so on). Administrative pastors should have better market of job opportunities, because they will be on demand in big churches or can oversee a few small churches (like small businesses) at once.

## APPENDIX TEN

### **List of Seventeen Senior Leaders Being Interviewed During the Period of 2005 – 2006**

#	Name	Title and ministry
1	Vladimir Glukhovskyy	Honorary Bishop of Ukrainian Free Churches’ Union of Evangelical Christians
2	Adam Melnik	Honorary Bishop of Ukrainian Pentecostal Churches
3	Gregory Komendant	Honorary President of Ukrainian Baptist Union
4	Nickolay Zukaluk	Honorary Pastor of Seventh Day Adventist Church in Ukraine
5	Roman Vovk	General Secretary for Ukrainian Bible Society
6	Michail Andrashko	Senior Pastor for Kiev Region Baptist Church
7	Vasily Raychynets	Senior Pastor of Ukrainian Free Churches’ Union of Evangelical Christians
8	Nick Sychev	Pastor, Missions and Church Planting Director
9	Peter Zalizny	Pastor, Open Heart Charity Mission
10	Vladimir Matveev	Theologian, Baptist Union
11	Peter Kovalenko	Senior Pastor, Kharkiv City Church
12	Anatoliy Bondarenko	Honorary Bishop of Ukrainian Free Churches’ Union of Evangelical Christians
13	Philip Savochka	Senior Pastor, Salvation Church in Ukraine
14	Aleksey Demidovich	Senior Pastor, Church of God in Ukraine
15	Sunday Adelaja	Senior Pastor, Apostle, God’s Embassy Church
16	Vasil Lutshishin	Father, Greek Orthodox Church in Ukraine
17	Vitaliy Voznuk	Senior Pastor, God’s Church in Ukraine



## APPENDIX ELEVEN

### **Syllabus: Leadership Management**

Leadership Management  
Forth BA year UETS, Kiev  
Spring, 2006 – 3 credits

Anatole Gloukhovsky  
Email: [rector12-7@uets.net](mailto:rector12-7@uets.net)  
Tuesday, Thursday 1:30 pm - 6:00 pm

#### **SUBJECT DISCRPTION:**

This course is aimed at biblical principles of Christian organization administrative management learning. The Bible as a guide for ministry leaders in certain areas in the context of efficient team forming is emphasized. A special place is given to the Holy Spirit Who is able to provide a mind for insight in forming the minister “according to God’s heart” and the Bible’s principles.

#### **SUBJECT GOALS:**

1. To give biblical and theological insight of management principals.
2. To help students become humble leaders in Christ’s Body.
3. To teach how to keep financial accounting, form a budget, and be a wise steward.
4. To study the seven spheres of planning (working out business-plan) of any project, concerned a church or para-church organization.
5. Adoption of the seven project planning spheres.
6. To learn the functions of a leader, taking into consideration generation sequences.
7. To learn how to form an efficient team.
8. To learn how to solve business disputes and come out of conflict situations; and also to be a mentor to colleagues who need to be supported.

#### **SUBJECT RELATION TO UETS’ GOALS:**

This subject helps each student practically apply 2 Timothy 2:15: “Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth.”

#### **TEXTBOOKS:**

1. Bible (several translations)
2. John C. Maxwell The 21 irrefutable LAWS of leadership. Life Publishers, Springfield, USA, 2000
3. Bibliography –library.

SUBJECT GRADE:

Credit UETS:

Textbook and additional literature reading, exercises accomplishment

and sitting for examination according to the textbook

20%

Management project (in writing)

50%

Teaching on project

30%

CURRICULUM AND TASKS for the first year on the subject of “Biblical Management”:

Date	Topic	Task	
		Heroes of faith	Textbook
February 6, Monday	Management overall performance, its principals and methods	---	---
February 13, Monday	Biblical insight of management, influence, destruction and creation	Abraham	1 - 3
February 20, Monday	Serving God through serving people: what does it mean?	Priscilla and Aquila	4 - 6
February 27, Monday	How to create personal plan of life development, Part #1	Job	10 - 11
March 6, Monday	How to create personal plan of life development, Part #2	Timothy	14 - 15
March 13, Monday	How not to be afraid of the future	---	Exam according to the textbook
March 27, Monday	Team Management (from self-management to serving to the neighbor)	Moses	---
March 31, Friday	Time Management (from one second to eternity)	John	---
April 28, Friday	Finance Management (from budget to investment)	Solomon	---
May 5, Friday	Energy Management (from sound spirit to sound body)	Samson	---
May 12, Friday	Talent Management (from living ability to creative ability)	Martha and Mary	---
May 19, Friday	Gift Management (from signs to miracles)	Saul	---
May 22, Monday	Project Management (from task to production)	Peter	---
<p>The main topic: minister's CHARACTER. To memorize: Proverbs 2:1-11</p>			
<p>Date of project deliver: _____</p> <p>Date of passing the final examination: _____</p>			

## APPENDIX TWELVE

### Syllabus: Biblical Management

15 – 20 January, 2007

UETS

Anatole V. Glukhovsky

Nonresidential Students

Office location: UETS, academic corps, <b>Reception hours:</b> Monday to Friday (9 a.m. – 6 p.m.) under the agreement: On Monday and Thursday, from 5.30-6:00 p.m. answers on “short” questions	Office: (044) 431-82-41 E-mail: <a href="mailto:anatole@eemail.net">anatole@eemail.net</a> Secretary: <a href="mailto:welcome2u@uets.net">welcome2u@uets.net</a>
<ol style="list-style-type: none"><li>1). For students, it is very important to have contact information of their group mates.</li><li>2). Bless each other with good information and “bear one another’s burdens in prayer.”</li><li>3). Ask “urgent questions” in the context of the given course, by email in any time.</li><li>4). Remember: “urgent questions” are questions you couldn’t ask during classes or in other working time.</li><li>5). When sending important messages to your teacher through different media (i.e. office telephone, home phone and e-mail), make sure your message is received.</li></ol>	

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#### I. SUBJECT DESCRIPTION (3 credits)

This course is aimed at biblical principles of Christian organization administrative management learning. The Bible as a guide for ministry leaders in certain areas in the context of efficient team forming is emphasized. A special place is given to the Holy Spirit Who is able to provide a mind for insight in forming the minister “according to God’s heart” and the Bible’s principles.

Subject topics: 1) Management - Biblical understanding; 2) Management definition; 3) Time management; 4) Management of a nonprofit organization; 5) Finance management; 6) Management structure forming; 7) Team’s method of ministry.

## II. SUBJECT GOALS

- A. To provide a biblical and theological understanding of the Church ministry and ministers of the Church.
- B. To help desegregate the understanding of Church management in the social sphere of a Christian's life.
- C. To help every student become a good leader; i.e. to have vision, spiritual basis, be a good interlocutor, be able to form a team, and be a true manager of his own trade.
- D. To teach how to take stock of money, make up a budget, and be a wise manager.
- E. To learn how to solve business disputes and come out of conflict situations; and also to be a mentor to colleagues who need to be supported.
- F. To give an opportunity to develop practically the quality of leader.

## III. TEXTBOOKS:

- 1. Bible (several translations)
- 2. Larry Burkett, *Your Finances in Times of Changes*, «Bible for everyone», 1999.
- 3. John Y. Kirkpartyk, *The Principles of Leadership*, «MZI», 1999.
- 4. Mayron Rash, *Management: Biblical Way*, «Logos», Germany, 1991.
- 5. Tom Marshall, *Biblical Understanding of Leadership: Basis of New Testament's leadership*. England, 1995.
- 6. Vladimir V. Glukhov, *Management*, «Fallow-deer», Sankt -Petersburg – 2002.
- 7. Nicolay M. Martunenko, *Foundations of Management*, «Karavela», Kiev – 2000.
- 8. Bibliography - Library!!!

## IV. SUBJECT REQUIREMENTS

The grades will be given on the basis of a general percentage with such distribution:

Active participation on the lessons	15%
Bible lesson on <i>Malachi</i> (to the end of the week) (Table – two printed sheets maximum)	20%
Written analysis on suggested article (Three printed sheets maximum)	20%
Final exam	45%
- Textbook, chapters 1 and 13.	
- Seven learnt topics of the subject	

**The analysis of the article** has to consist of three parts:

- 1. Short summary of the article – no more than one indentation that shows the main points of the article [plagiarism is not accepted].

2. Talk over the ministry's conception of leadership and management.
3. Answer the questions:

Why is this article important? What does it teach?

Does it relate to the personal experience of the student (explain)?

Why is it worthy to discuss?

**Attendance:** Absences (except on account of a good reason) are inadmissible. Every student needs to be interested to attend all classes and to exchange ideas with other students during class discussion. Let the teacher know in advance (by voice mail or e-mail) if you are going to miss class or come late.

## **V. IMPORTANT INFORMATION CONCERNING THE SUBJECT MATTER**

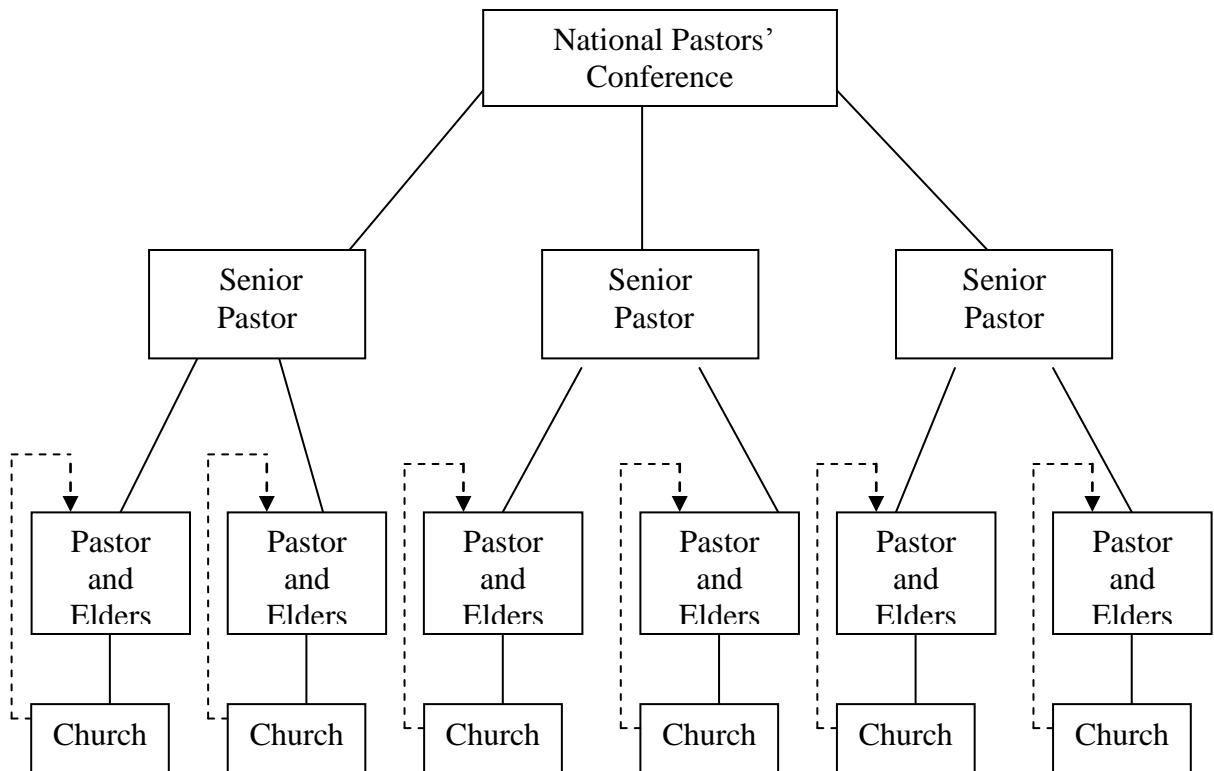
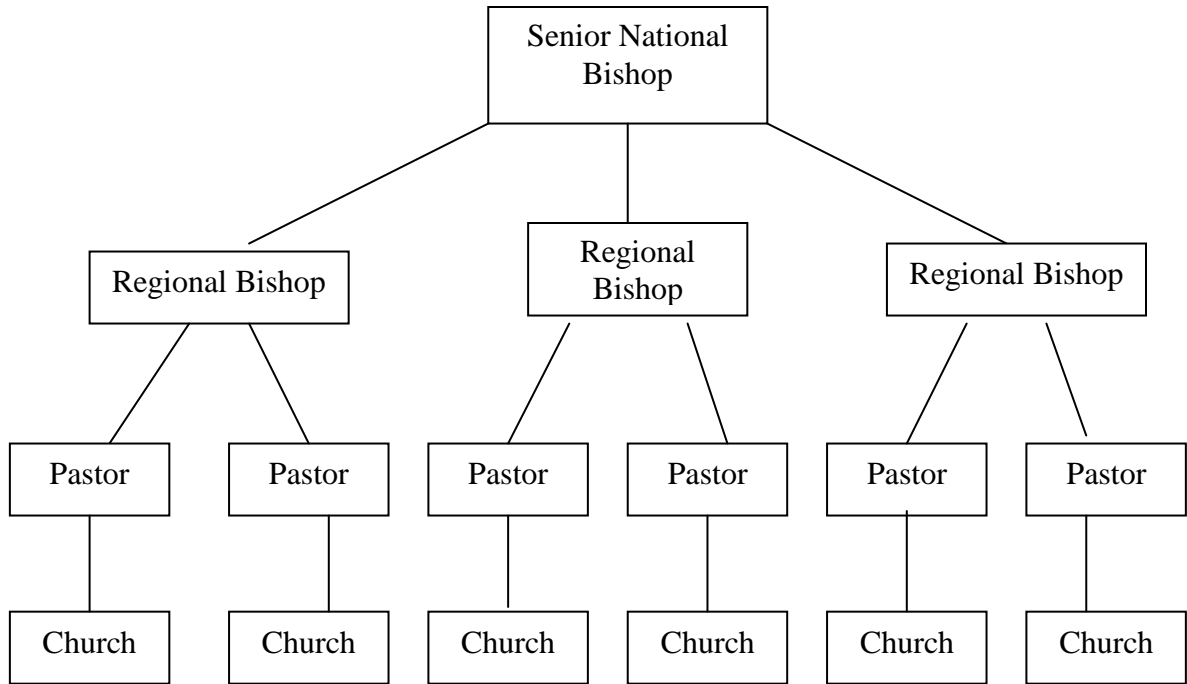
Participation in the lessons – is an important condition of the given course. The grades gathered reflect interplay with other students and the teacher. Grades for participation will come down to whether the student has absences or has been late, is inattentive, and/or expresses bad behaviour during classes. There are general rules for students' behaviour during discussions of a practical situation or modern articles, responding to the comment of invited lecturers, and other exercises in class:

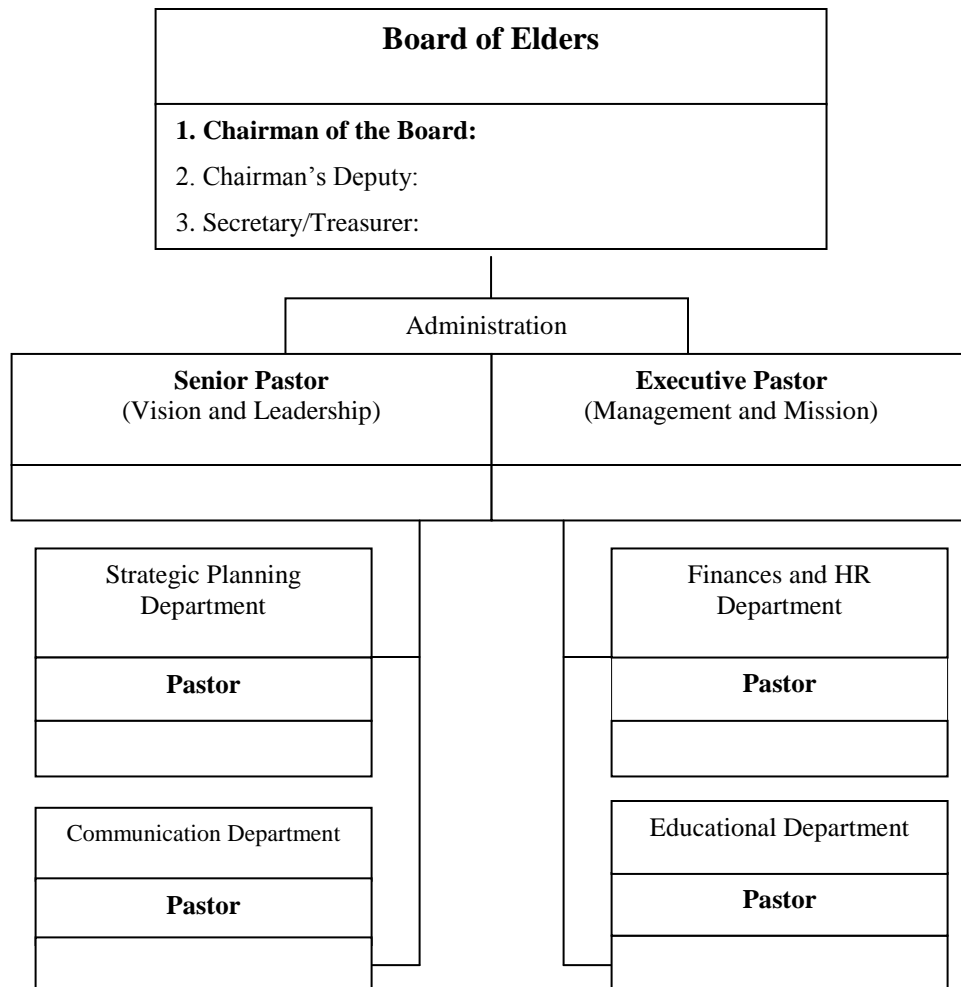
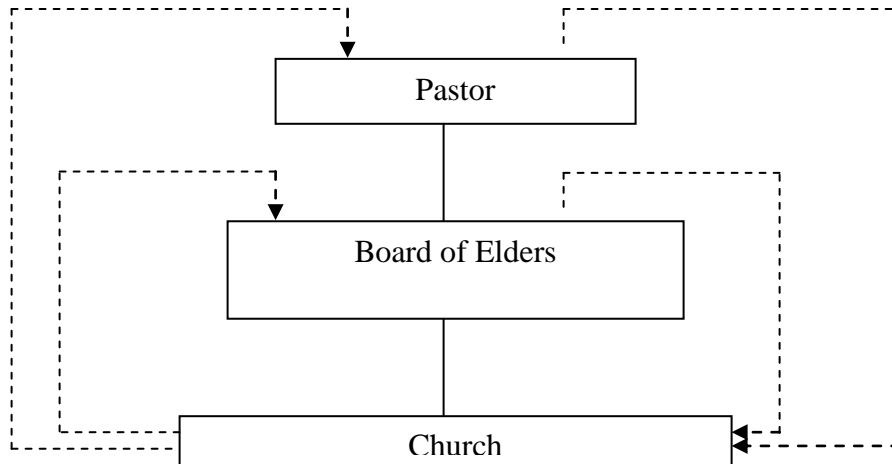
1. To prove all opinions: Personal opinion has to be argued (if it is not obvious to others). The student has to defend his own opinion logically (not emotionally) and/or in case of need he has to be ready to change it. Friendly discussions with other students in the class are encouraged. It is inadmissible for students to make somebody to feel confused or to abase another's opinion.
2. Quality and quantity of commentaries: The quality of your opinion in the class is important as well as its quantity. Also, if a student provides shallow commentary, it will negatively influence the discussion of the whole group (and it won't be good for training other students).
3. The process of discussion: The student is responsible to find an opportunity to participate in discussions. The teacher usually doesn't call on the student, rather, the student needs to raise his hand or try "edge in" to the discussion in a timely manner in order to participate.

## APPENDIX THIRTEEN

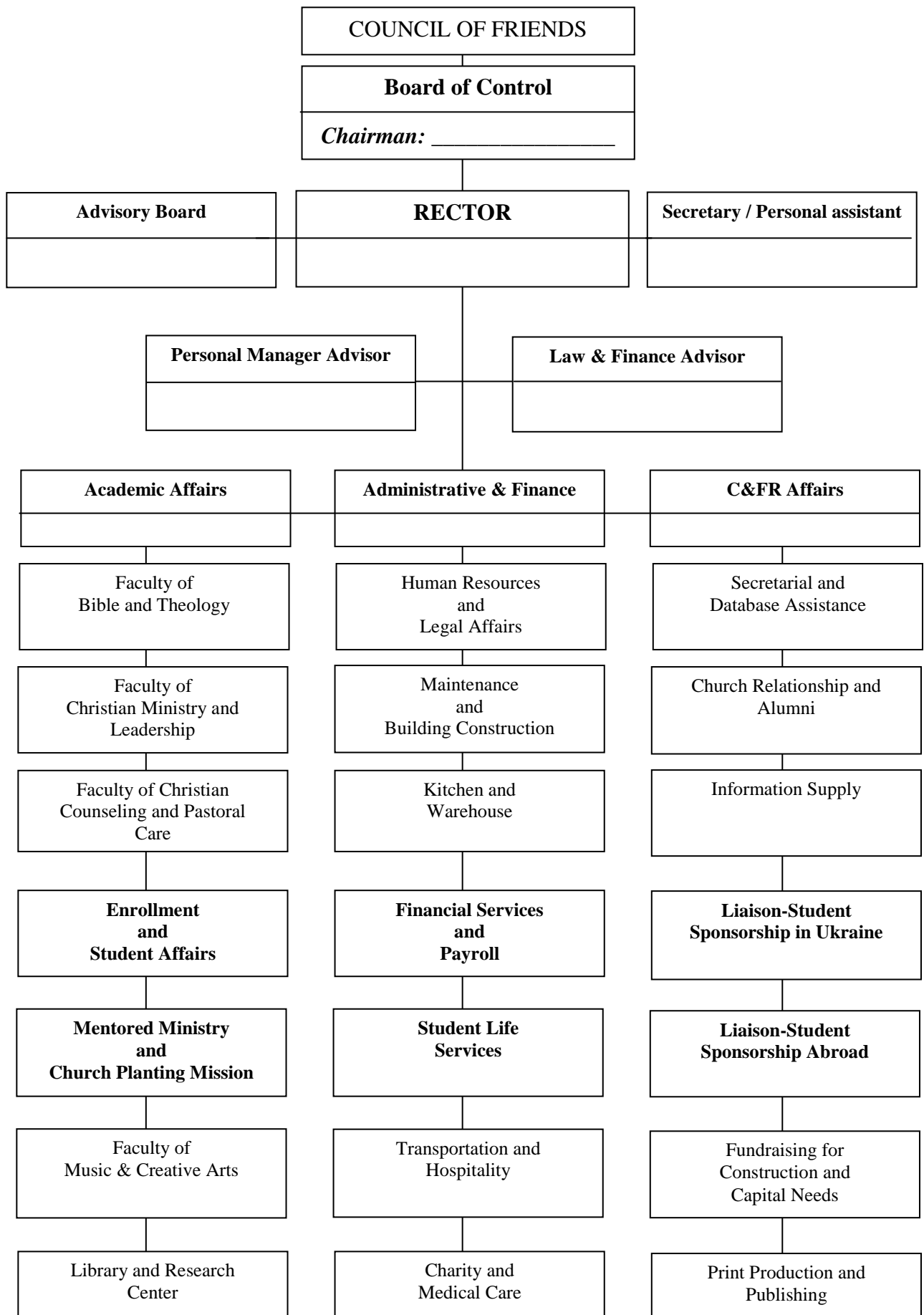
### Possible Church Administrative Structures

(Names are not given on purpose, only visual structure for evaluation.)



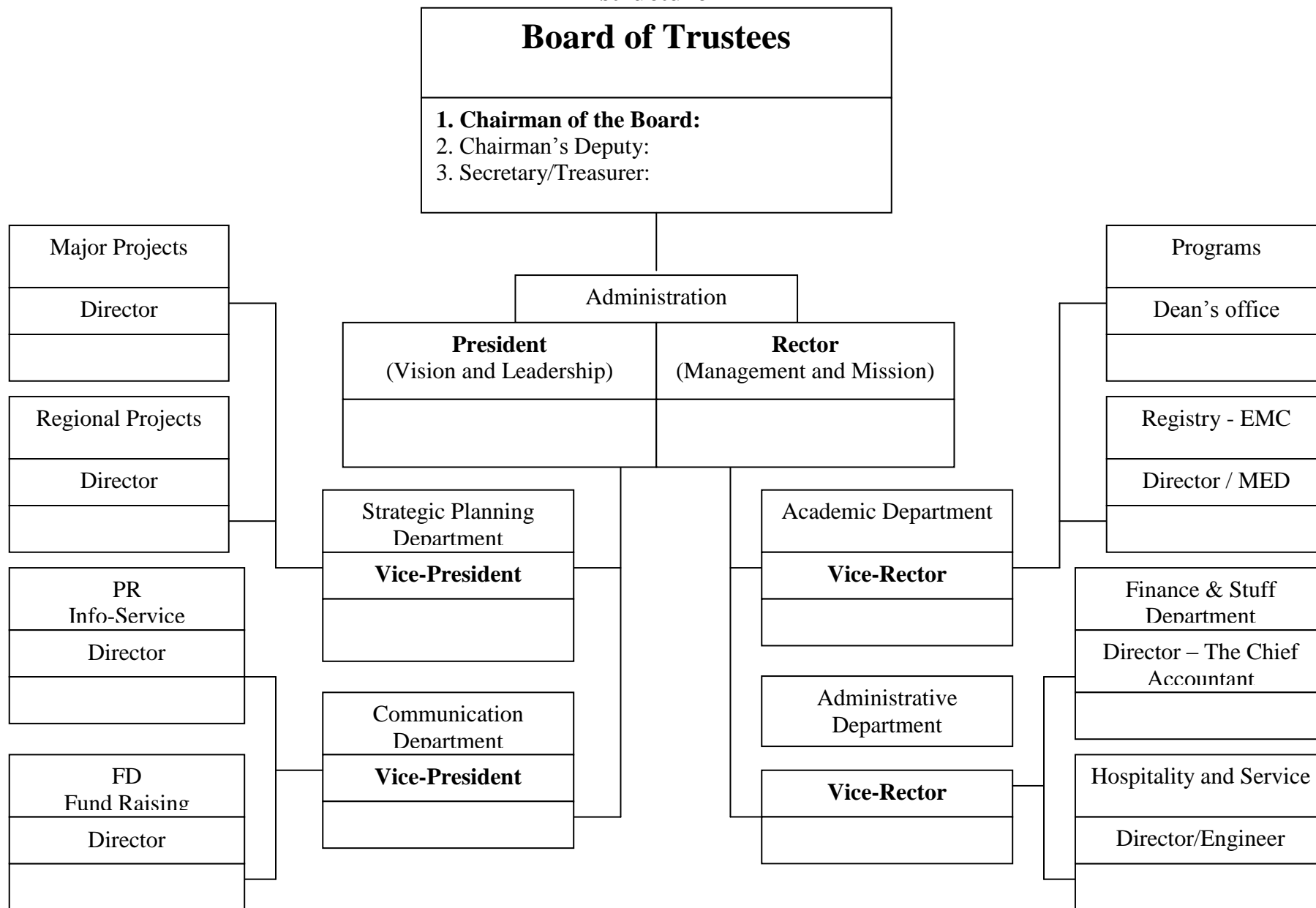


APPENDIX FOURTEEN  
**UETS Administrative Structure**



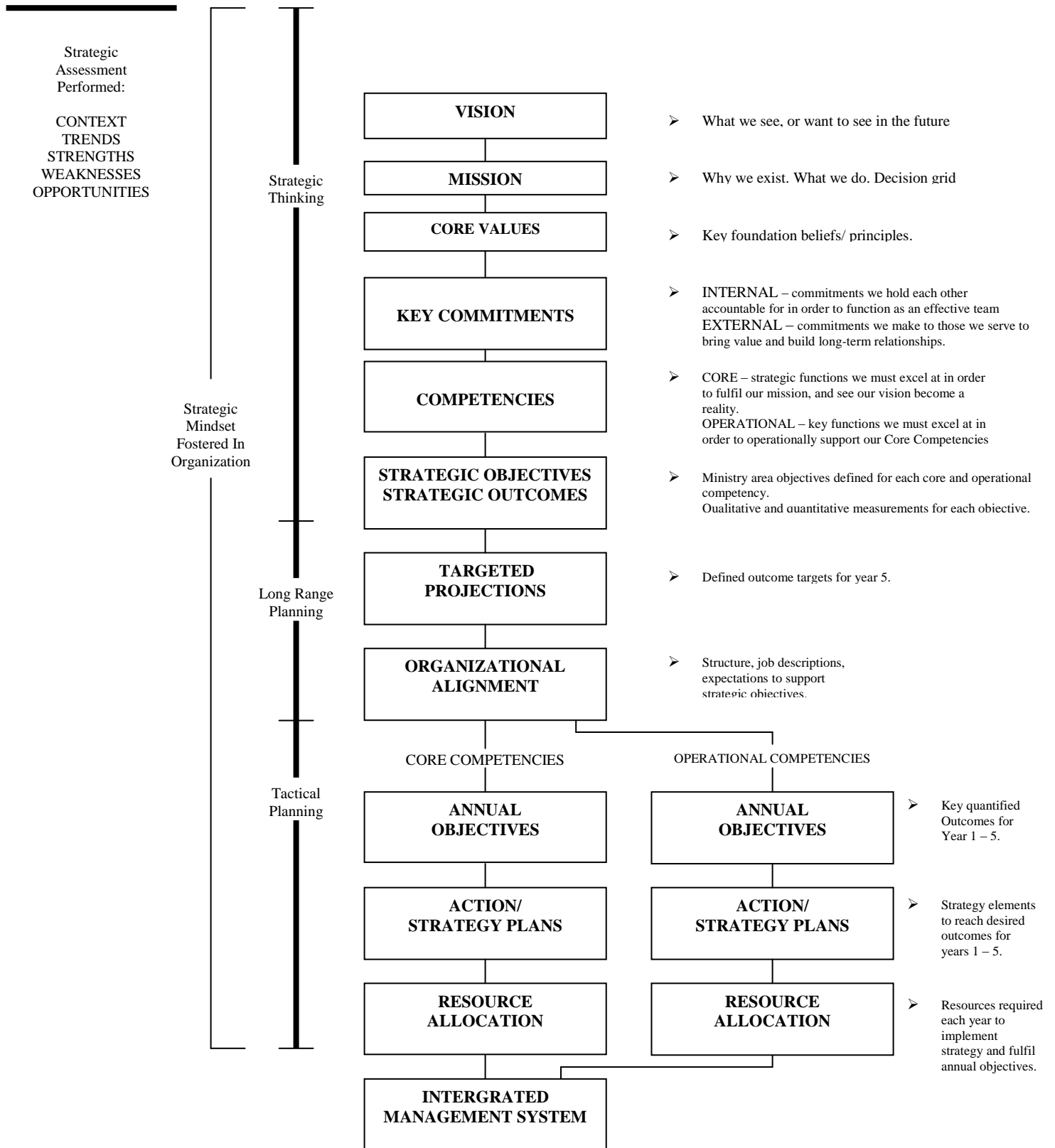


APPENDIX FIFTEEN  
**Proposed UETS Administrative  
structure**



## APPENDIX SIXTEEN

### Vantage Integrated Planning Process



- Entire process in Spirit directed, under-girded by prayer, and facilitated by excellent communication.
- A key end result of the process is organizational and personal alignment.
- Review is undertaken on a regular basis to assess progress, changes in context, refinement of plan, etc.

## APPENDIX SEVENTEEN

### Questionnaire on 'Second in Command'

Ukrainian Evangelical Theological Seminary

Name: \_\_\_\_\_

Status: \_\_\_\_\_ Years in ministry: \_\_\_\_\_

Second in Command is the ministry role of the:

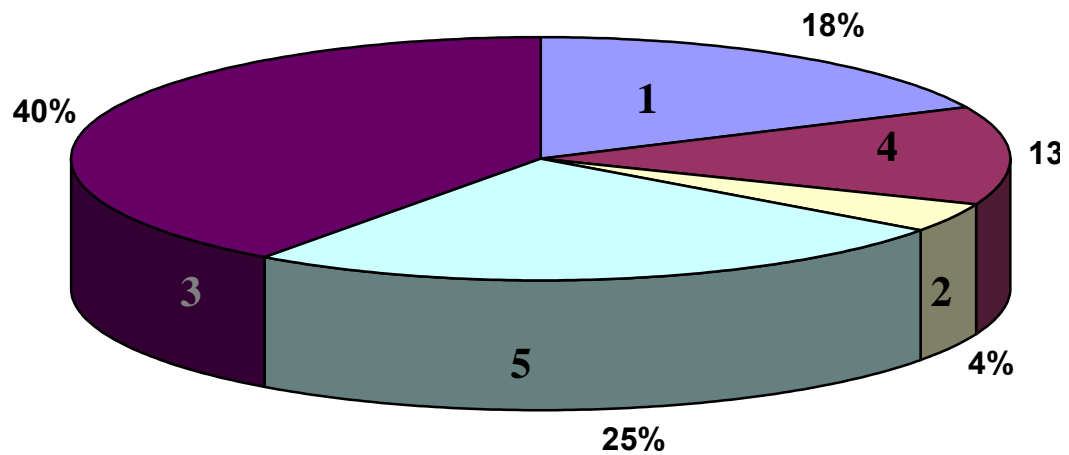
1. \_\_\_\_\_ Administrative pastor in my church
2. \_\_\_\_\_ Executive director in my church
3. \_\_\_\_\_ Associate pastor in my church
4. \_\_\_\_\_ Business administrator in my church
5. \_\_\_\_\_ Executive pastor in my church

Additional comments:

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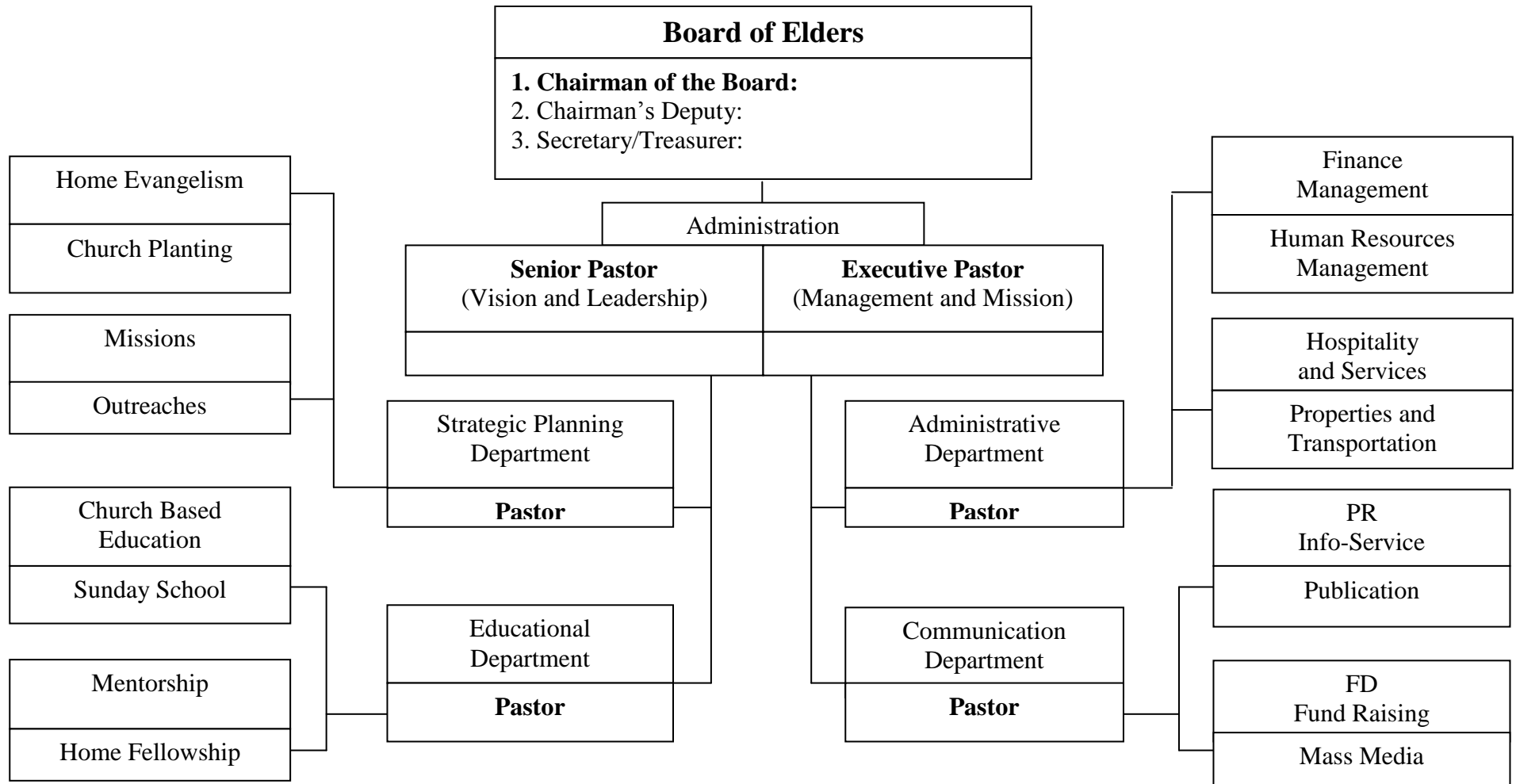
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Results: (153 received answers are 100%. 170 church leaders were asked to give an answer.)



## APPENDIX EIGHTEEN

### Church Administrative Structure



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## VITA

**Author:** Anatoliy V. Glukhovskyy  
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**Education:** 1973-1983 Kiev Secondary school #154  
1975-1980 Kiev Music school “Svitanok” (Piano class)  
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Anatoliy V. Glukhovskyy knows from personal experience the mighty power of the Holy Spirit and saving deliverance of God, having being raised in an atheistic country with a strong communistic regime. The seventy-year reign of this regime was a time of tears and testing of Christian faithfulness for many pastors. Anatole’s father, Vladimir Glukhovskyy, spent six and half years in a Siberian prison, because he was one of the first Ukrainian Evangelical fundamentalist ministers and planted almost twenty Evangelical churches all over Ukraine. His son had to grow up dealing with two contradictory messages: hearing at school that there was no God while hearing at home that God exists.

In 1979, when the whole of communistic society was fighting against God, Anatole asked Jesus to come into his heart. Although he was secretly baptized, he was not able to keep secret his strong burden for his people to see them saved and experience a real relationship with the Lord every day of their lives. In 1989, he received an invitation to study at a Bible school in Belgium. However the atheistic government allowed only him to go; the family had to stay in the Ukraine. But shortly afterwards, real freedom came to Ukraine, and he came back to his homeland rejoicing and excited to see how many opportunities God had opened up for ministry.

His desire was to start a church and pastor it. But the Lord told him he had a different plan. God wanted him to start even more churches than his father had started. The Lord helped him to start a Bible school - Ukrainian Evangelical Theological Seminary – and he and the students are busy every semester starting new churches. Their vision is to start five to ten churches each semester, and God is very faithful in helping them start new churches not only in Ukraine but in Russia and Moldova as well.